

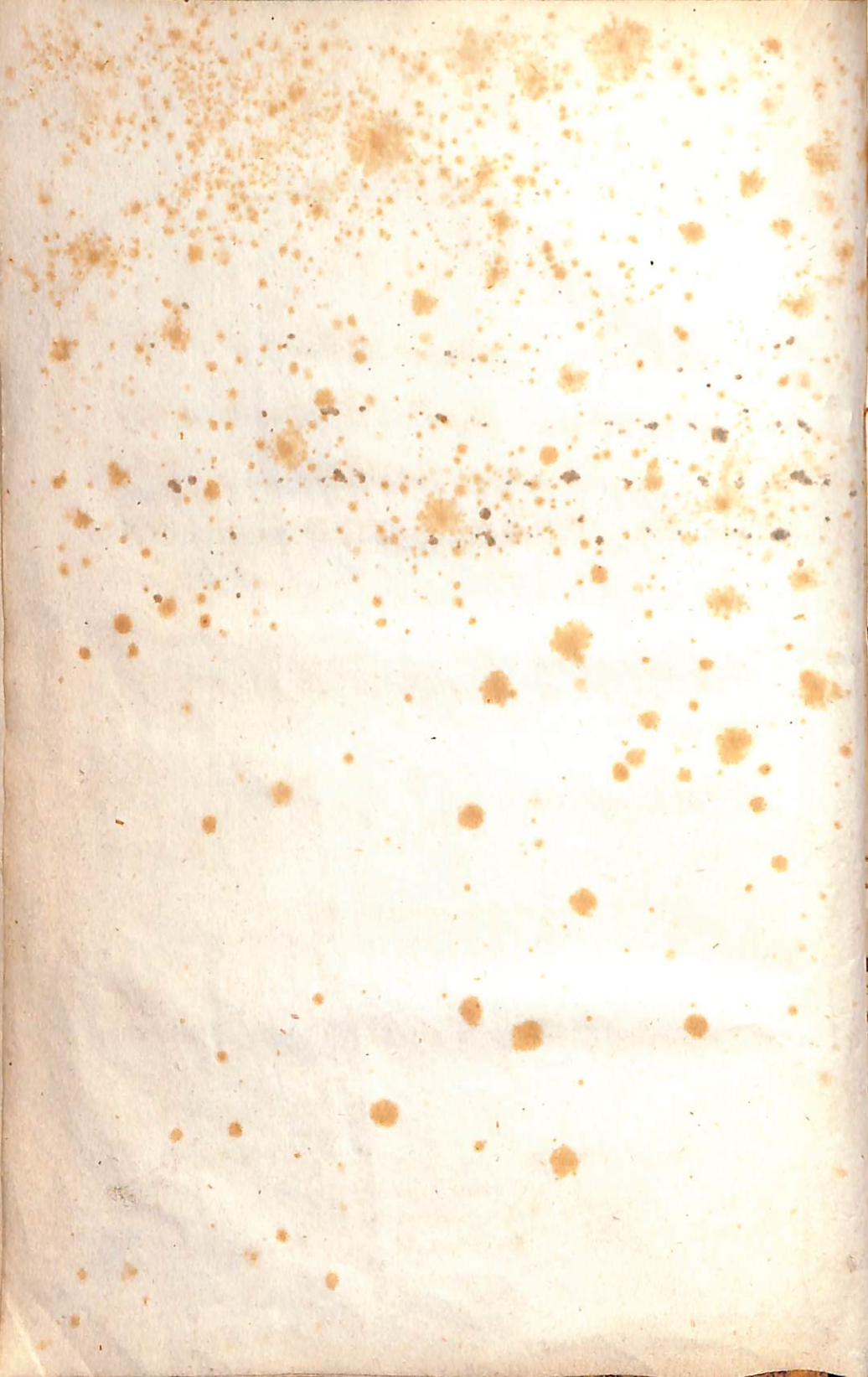


J. Palmer

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THE
GUIDE
TO
CHRISTIAN PERFECTION.

REV. T. MERRITT, EDITOR.

VOLUME I.

BOSTON:
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GUIDE

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REV. T. HERRITT, EDITOR

VOLUME I.

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GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

JULY, 1839.

NO. 1.

WHAT IS CHRISTIAN PERFECTION ?

If we would successfully exhort Christians to go on to perfection, we must show what that perfection is ; for no one will be likely to attain to it, till it be defined, and laid clearly before his understanding.

We have, as Methodists, in general, adopted the views of the Rev. John Wesley on this subject ; not because they are his views, but because he has given us the doctrine of the New Testament on this point, and that more clearly than any other writer within the compass of our knowledge. We therefore give, at the commencement of our work,—to answer as a standard,—his definition of Perfection, in his Sermon on Hebrews vi. 1 ; “ Let us go on to perfection.” His words are :

1. “ I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, all their native faculties are unimpaired ; their understanding, in particular, is still a lamp of light ; their apprehension of all things is clear and distinct, and their judgment always true. Hence, though their knowledge is limited, (for they are creatures,)—though they are ignorant of innumerable things, yet they are not liable to mistake ; for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto ; so they do, every moment, not their own will, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistake is as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like the other parts of his corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof, his affections, depending on his understanding, are variously disordered. And his words and actions are influenced, more or less, by the disorder both of his understanding and affections. It follows, that no man, while in the body, can possibly attain to *angelic perfection*.

2. “ Neither can any man, while in a corruptible body, attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. In like manner, his understanding was as clear as theirs, and his affections as regular. In virtue of this, as he always judged right, so he was able

always to speak and act right. But since man rebelled against God, the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes. Consequently, he cannot always avoid wrong affections, neither can he always think, speak, or act right. Therefore man, in his present state, can no more attain Adamic than angelic perfection.

3. The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance and error, and a thousand other infirmities. Now, from wrong judgments, wrong words and actions will often necessarily flow. And in some cases, wrong affections also may spring from the same source. I may judge wrong of you. I may think more or less highly of you than I ought to think. And this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liability to such a mistake, while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And in numberless instances it comes short of doing the will of God as Adam did in paradise. Hence the best of men may say from the heart,

‘ Every moment, Lord, I need
The merit of thy death,’

for innumerable violations of the Adamic as well as the angelic law. It is well, therefore, for us, that we are not under these, but under the law of love. Love is now the fulfilling of the law which is given to fallen man. This is now, with respect to us, the *perfect law*. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.

4. “What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, ‘My son, give me thy heart.’ It is the ‘loving of the Lord his God, with all his heart, and with all his soul, and with all his mind!’ This is the sum of Christian Perfection; it is all comprised in that one word—*Love*. The first branch of it is the love of God; and as he that loves God loves his brother also, it is inseparably connected with the second, ‘Thou shalt love thy neighbor as thyself.’ Thou shalt love every man as thy own soul—as Christ loved us. ‘On these two commandments hang all the law and the prophets;’ these contain the whole of Christian perfection.

5. “Another view of this is given us in the words of the great apostle, ‘Let this mind be in you which was also in Christ Jesus.’ For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind, all his affections, all his tempers, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that *whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus*.

6. “St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one undivided *fruit of the Spirit*, which he describes thus: ‘The fruit of the Spirit is love, joy, peace, long suffering, gentleness, fidelity, meekness, temperance.’ What a glorious constellation of graces is here! Now suppose all

these things to be knit together in one, to be united together in the soul of a believer, this is Christian perfection.

7. "Again: He writes to the Christians of Ephesus, of putting on the new man, which is 'created after God, in righteousness and true holiness.' And to the Colossians, of the 'new man,' renewed after the image of him that created him: plainly referring to the words in Genesis, 'So God created man in his own image.' Now the moral image of God consists (as the apostle observes,) 'in righteousness and true holiness.' By sin this is totally destroyed. And we never can recover it, till we are 'created anew in Christ Jesus.'

8. "St. Peter expresses it in a still different manner, though to the same effect. 'As he that hath called you is holy, so be ye holy in all manner of conversation.' 1 Peter i. 16. According to this apostle, then, perfection is another name for universal holiness; inward and outward righteousness; holiness of life, arising from holiness of heart.

9. "If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians. 1 Epistle v. 23. 'The very God of peace himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.'

10. "We cannot show this sanctification in a more excellent way than by complying with that exhortation of the apostle, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God; which is your reasonable service.'

11. "To the same effect St. Peter says, 1 Epistle ii. 5, 'Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

12. "Thus you experience that he whose name is called Jesus, does not bear that name in vain; that he does in fact, '*save his people from their sins*,' the root as well as the branches. And this *salvation from sin, from all sin*, is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only the negative part of the great salvation."

During the late session of the New England Conference in Lynn, a special prayer meeting and a love feast were held, in reference particularly to the subject of sanctification. They were scenes of extraordinary interest. Several of the older ministers, and some of the younger, bore distinct testimony to the enjoyment of perfect love. Some had lately received a renewal of that evidence, and their spirit glowed with the holy influence. Prayer was offered with uncommon earnestness and faith, for a general outpouring of the Spirit. The place where we were assembled had witnessed many a precious communion of the saints of God, but, perhaps, never before witnessed a more glorious season. Many will long remember these meetings.

MR. JAMES BRAINERD TAYLOR.

We had heard a good report of this young man before we saw any account of him in print; and in particular that his religious experience was uncommonly deep and fervid. He was represented as having partaken largely of the baptism of the Holy Ghost in his sanctifying influences. And we see no reason to abate any thing from our exalted opinion of his piety since we saw the Memoir. It is true that those who have written accounts of him, have made different representations of his character on some points. The difference has arisen, no doubt, from their views of the Theory of Christian Perfection. They all, however, represent him as deeply pious. We here introduce some extracts from his Memoirs.

"After addressing most earnest and affectionate exhortations to each of his sisters, he adds concerning himself, 'Of all others, I have most reason to praise the Lord, because he has kept me in perfect peace. Precious seasons; delightful hours I have enjoyed; and the remembrance of them is sweet. The Lord has manifested himself to me by his Spirit, and I *now* feel his presence; my heart is stayed on the Lord; Jesus is precious; and I feel an increased determination to give up all for Christ, for he is worthy.'

"Again he says: 'Thanks to my heavenly Father, I can write to you in a new strain. My former communications have been full of complaint, yet I did not tell you of half the distress which I felt on account of coldness in my Master's service, lest I should distress you with the narrative. But now I feel that I can never sufficiently praise the Lord for all that he has done for me. I will take the cup of salvation, and call on his name. I would also call on my soul, and all that is within me, to bless him for the great deliverance which he has wrought. Surely he has delivered me from the snare of the fowler—he has set my feet in a large place, and made me to rejoice in his great salvation. Never have I enjoyed so much in religion, as since the 23d of last April. That was, and ever will be a memorable day to me. The kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost, was then, if ever, set up in me. Praise the Lord for it! He is *all*. I am nothing. The glory of my salvation, from first to last, shall be ascribed to the Triune Jehovah.

"To another he expresses himself thus: 'Since my arrival at Lawrenceville, I addressed to you a letter, testifying the goodness of God to my soul. I have now to say, to the praise of his grace, that he has continued his favors. At this time I enjoy an indescribable peace,—it passes knowledge, and yet it is a *blessed reality*. And it is now my earnest desire, that all Christians might strive for a deeper work of grace in their hearts.'

"It appears that the unusual religious excitement of this young man, awakened considerable attention, and was the subject of many remarks. Some called it enthusiasm; and others gave it the harder

name of fanaticism. It was alleged by some of his Christian friends, that he put in a claim to perfection, and much else of the same kind; while others reported that he had, after a while, acknowledged that he had been deceived in all this matter, through a failure diligently to search the scriptures. In reply to an inquiry, Whether he had made such an acknowledgment, he says: 'No, never. I am ready to testify to the world, that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, *faith of assurance, holiness, perfect love, sanctification*,—it makes no difference with me, whether they give it a name, or no name; it continues a blessed reality; and, thanks to my heavenly Father, it is my privilege to enjoy it. It is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever experienced.' "

The above is clearly what we call Christian Perfection, though, as the writer says, it is not necessary to give it a name. But it is a pity that any should stumble on this point, when it is clearly the privilege of all to enjoy the *fulness of God*. This is not only necessary for every Christian, but it is peculiarly necessary for the minister of the gospel. Every student in theology should be impressed with its importance. These were the views of Mr. Taylor, and this grace enabled him to do more for the souls of men, in a few months, than many have done in a long life. We will give another short extract from the Memoir, touching this point, and hope that our young candidates for holy orders will profit by it.

"More and more do I feel the necessity of a fit and adequate preparation for the holy office—much, *very much*, yet remains to be done—many a *vacuum* needs to be filled. I would not daub with untempered mortar, but be thoroughly furnished, a workman that needs not be ashamed, rightly dividing the word and work of truth—a polished shaft in the quiver of the Almighty. But what am I? A worm, a creature of a day. May I not exclaim, 'Who is sufficient for these things?' But I do not despond. 'The Lord reigns, let the earth rejoice;' let our souls be glad thereof. I may, or I may not live to enter the vineyard; about this I am not solicitous. My days are numbered; my destiny is fixed,—I would not alter it. Infinite wisdom is the directory I would choose. I said I am not solicitous. I would ever live, leaving the morrow to take thought for itself. The Lord of the vineyard knows the very laborers he designs for it. If I be one, here am I, Lord, send me; if not—*amen*. Any thing, or nothing, that God may be glorified and sinners saved. 'Bless the Lord, O our souls.'

"I rejoice that you enjoy such means of access to the throne of grace. Is it not the privilege of the Christian to rejoice evermore, and to pray without ceasing, and in all things to give thanks? Surely; for it is the will of God in Christ Jesus concerning him. And the

more childlike simplicity and godly sincerity, the more *free* will be the intercourse between heaven and our souls.

"My feelings of interest have been drawn out in an unusual degree towards the people in Saybrook. I feel as if it was the will of the Lord that I should make them a visit. Why is this? Let the Lord send by whom he will send, my prayer is, that he would grant them a great outpouring of the Holy Spirit, and that multitudes may be gathered into the fold of Christ. Help me to commit my cause to God, in whom I would commence, continue, and end every work. Make request if by any means I may have a prosperous journey, by the will of God, to come unto you; for I long to see you, that some spiritual blessing may be imparted to us, to the end that we may be more and more established, that is, that we may be comforted together by the mutual faith both of you and me.

"Since I wrote you last, I have enjoyed precious seasons in the closet; have had the privilege of sitting at the communion table, and of a truth I have fed on Christ by faith. It was a refreshing, blessed time! When shall we eat bread and drink new wine in the upper kingdom!"

*Brief extracts from the Journal of Miss HANNAH SYNG BUNTING, who departed this life, in Philadelphia, May, 1832.**

July 29, 1824. I shall be much exposed this afternoon. I tremble lest the fear of man should bring a snare. Lord, all my help must come from thee; for what can "earth and ashes do?" Reading a sermon of Mr. Wesley's, from "We know in part," silenced many of Satan's subtle reasonings. My Father, God,

"Lift up thy countenance serene,
And let thy happy child,
Behold, without a cloud between,
The Godhead reconciled."

I feel an unusual panting after the whole image and full enjoyment of God. Nothing can hinder this work while the arm of Jehovah is on my side. I put myself under his almighty protection, and ardently pray to be settled and established in the faith.

Aug. 14. My heart is quite melted with the goodness of God. I rejoice that my eyes were ever blessed with beholding such wonderful displays of divine power, as were manifested in the silent grove.

* We would inform the reader, that Miss Bunting, as she wrote without any thought of publishing, has paid but little attention to dates, any farther than to give the day of the month, generally.

Had I an angel's tongue, I could not fully paint the amazing works of the Almighty. I went to this meeting with a thirst to know more of God. Satan used his utmost skill to depress me. For some days he was too successful. So great was the view I had of my polluted nature, that I almost lost the clear evidence I before had of justification. With a sad heart, I took my seat in the congregation to hear Jacob Moore preach. His text was Rom. viii. 16. *The Spirit itself beareth witness with our spirit that we are the children of God.* I wept freely, and before he concluded his sermon, I regained my former peace. With this blessing in one hand, I reached with the other for full redemption.

On Sunday afternoon, Dr. Dunn spoke from 1 Thess. v. 23. "And the very God of peace sanctify you wholly," &c. The benches being wet, owing to a shower of rain, I was under the necessity of remaining in the tent. I feared that the passing and repassing of the people would dissipate my mind; but my whole soul was absorbed in the subject, and it did not disturb me. On Monday at eight o'clock, a love feast was held. Such testimonies I scarcely ever heard. After the sermon, the sacrament was administered. Solemnity sat on every countenance. In the afternoon, Dr. D. addressed us from John vii. 37. "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." I panted as the hunted roe for the cooling water brook. It appeared as though my heart would break with desire. He told us that *faith* is simply taking God at his *word*, and directed us to lay hold on the promises, and draw from the wells of salvation, entirely emptying ourselves of self-righteousness, that we might be filled with the Spirit, the living water in the text. I followed him with almost breathless expectation, sitting motionless, and "feeling an awe that dared not move." Satan suggested many obstacles, such as, "If you obtain the blessing of sanctification, you will soon lose it, and thereby dishonor God," with many others, too numerous to mention. But I was not to be defeated by his artful insinuations. At this juncture, these words were forcibly applied, "Believe that ye receive them, and ye shall have them." With an effort of faith I resolved in hope against hope, self-desperate, to *believe*, and leave the event with God. Immediately heavenly peace and love took possession of my breast, and with the poet I cried—

"Exults my rising soul,
Disburthened of her load,
And swells unutterably full
Of glory, and of God."

The testimony of the Holy Spirit was *still* as the *midnight* hour, but *clear* as the *noon-day sun*. The first Epistle of John, iii. 20, 24, was powerfully applied to my case. On my way home, the enemy

again met me, and suggested a variety of painful temptations, such as, "You are going back to an alluring world, and must face various trials. You cannot stand long; even professors of religion will watch over you for evil," &c. This, with a deep sense of my own insufficiency, caused me to cry mightily to God, and my fears were calmed by this passage, "Who is this that cometh up from the wilderness, leaning upon her Beloved."

Aug. 20. I went to my class to thank God for his unspeakable gift, and openly avow before my brethren what had been wrought for me. The adversary suggested that I should be at a loss, and unable to express myself. Thank God I felt no lack. I find that speaking of his goodness strengthens my faith. Some little fruit concurs in confirming me that what I have of late experienced is no delusion. I begin now more fully to realize what a life of entire dependence on the *sinner's only Friend* is. I dare not take thought for the morrow: a piercing sense of my wants causes me to cry unceasingly for aid. I enjoy constant communion with the Father and with his Son Jesus Christ. Unbelief is taken out of my heart, and my soul feeds on angels' food.

Aug. 29. I possess great calmness of mind to-day. Although domestic matters are more confused than usual, they do not disturb me.

Sept. 12. I sensibly feel that my will and affections are fixed on God; he has no competitor in my bosom.

Sept. 30. I have glorious discoveries of the grand provision made in the new covenant for the complete salvation of my soul.

Oct. 14. My soul is filled with such faith as I never had before. I eat the bread of heaven.

Although I am convinced of my own weakness, yet I feel no hesitancy in saying the clamor of sense is gone: my feet are on a rock that never can be shaken.

Philadelphia, Jan. 12, 1825. God was with me on my going out and coming in. My journey has been a benefit to my health. I would, if consistent, pray for my former health and vigor; but if it be more needful for me to linger out a life of pain, thy will, O God, be done.

For five months past, I have enjoyed a glorious liberty through believing. God has the sole possession of my willing heart. Many nights I have been so filled with love that sleep has forsaken my eyes. What solid bliss, to know that God dwells in my heart, and feel that he ruleth my will, my affections, my tempers and desires!

Feb. 18. The desires of my heart are enlarged, to be filled with all the fruits of righteousness. At love feast this evening, I was refreshed by hearing from Mr. Lybrand, that from side to side of Lancaster circuit there is a general inquiry among the people. Along

the banks of the rivers, on the mountains, and in the valleys, the God of power is manifesting himself in the conversion of multitudes. May victory succeed victory, until all nations shall speak one language, and every heart become the abode of the merciful God. I feel very importunate for my Sunday class. The advanced age of several of the girls requires their dismissal; and must I, after all, see them leave the school without a change of heart? Surely they will be overcome by the fascinations of this showy world.

Feb. 22. Felt my mind drawn out in prayer for one who is earnestly looking where she may find her Lord. One of my Sabbath scholars also came on Thursday last to request the privilege of attending class.

March 6. Went out this afternoon with the intention of visiting M. P.; but alas! she was *no more*. I shall not say what I felt: my painful feelings cannot be expressed. It was an awful event. How very different were my feelings afterwards, when conversing and praying with two pious, though afflicted widows: the contrast soothed my mind into a pleasing calm. I long for a yet larger measure of the mind of Christ.

March 10. When I contemplate the power and glory of the mighty Jehovah, I shrink back into my own nothingness. May I constantly realize his awful presence, and walk as under his all-seeing eye.

If acquainted with my own heart, I am advancing in divine knowledge, and daily pursuing after greater degrees of holiness. I can revert to the period when the fear of *death*, satan, and the cross, greatly distressed me. I have now a portion of love that casts out slavish fear, and feel constantly happy in the enjoyment of the Divine favor.

While God is my friend, pain and affliction will be pressed into my service. "Frost shall warm or fire cool."

April 1. Every day lays me under renewed obligations to love and serve God. When I consider my privileges, I fear my attainments are not proportionate.

Our respected father Wilmer, one of the first Methodists in America, and upwards of fifty years leader of a class, has gone to his long-desired home. During a painful illness, he enjoyed a *solid peace*, and in time of excruciating suffering affirmed, with emphasis, "*religion is true*"; and if this be death, there is no pain in dying."

April 3. "Lord, thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over." Partook of the emblems of dying mercy. Love unspeakable filled my soul. The following words of Mr. Fletcher have been the subject of my serious contemplation: "*Behold the man!*" Jesus rested his infant head on hay, and his dying head on thorns; a manger was his cradle, and a cross his death-bed." Surely such amazing

condescension demands my heart, my life, my all. Grant, O Lord, that my soul may be as a garden enclosed to all but thee.

Encouraged this afternoon in meeting my Sabbath scholars. Several of them appear deeply impressed.

April 30. Aid, Holy Spirit, in the important work of self-examination. I have been induced to leave my home in hope of improving my health. Meeting dear friends is highly gratifying; but I should not feel justified in leaving my home merely for my own pleasure. I desire to be more weaned from persons, places, and things. "I know that my Beloved is mine, and that I am his."

New York, May 6. Since I came to this place, God has been eminently near. The name of Jesus sounds most delightfully in my ear. I possess a peace in my soul, of which I would not be deprived for the universe. Glory, glory to God in the highest.

May 9. I have for some time been deprived of the means of grace. Went this morning to John street church, hungry for the word of life. I felt hearty contrition for my coldness, and promised, in the strength of my covenant-keeping God, to use in future all the circumspection and self-denial the gospel requires.

This evening had to appear rude, rather than spend the time in company. I had rather appear singular, than offend God by deviating in a single point.

May 11. I met in spirit with my dear bandmates, who assemble in Philadelphia, at this hour. How pleasant is Christian union.

May 12. Was at a private meeting held in the house of Mrs. Dando, who has long been a prisoner through bodily affliction. Mr. Jewett related a dream, which had afforded him great comfort in a time of severe temptation. He imagined he saw a tall tree, with thick foliage at the top, and a vine twining itself around the body. "Now, my doubting sister," said he, "though your faith be no thicker than a thread, let it twine closely round Christ, and you can have nothing to fear." The language of my heart was, Lord, give me "faith, with faith's increase."
(*To be continued.*)

REASONS WHY EVERY CHRISTIAN SHOULD PERFECT HOLINESS IN THE FEAR OF GOD.

I. Nothing else will remove the depravity of our nature, which remains after justification. This is matter daily painful to the Christian. It is true that a change of heart, to some extent, takes place, when he accepts of Christ as his only Saviour. It is then that a change takes place in his moral tempers, dispositions and conduct, both towards God and his fellow-creatures. But though the change is thus happily

commenced, it is not finished. It is true they are born again; but then they are only "*babes in Christ*,"—*little children*. And hence they are required to *grow in grace, and in the knowledge of Christ; to work out their salvation with fear and trembling; to cleanse themselves from all filthiness of flesh and spirit; to perfect holiness in the fear of the Lord.*

II. In nothing but the perfection of holiness can we find in both *nature and measure*, the peace and comfort which God designs for us, and which our spiritual and immortal nature requires. God made man that he might have intelligent creatures, capable of sharing in his own divine felicity. By transgression his union with God was sundered, guilt took possession of his breast, and peace and quiet fled. Every degree of remaining corruption is attended with a proportionate degree of unhappiness. The progress of sanctification

"Lays the rough paths of peevish nature even,—
And opens in the breast a little heaven."

The peace of God, which passeth all understanding, then keeps the heart and mind tasting the happiness of heaven, and anticipating the kingdom of glory.

III. In no other way can we bring a full measure of glory to God. Nothing lies so near the heart of the Christian, even of the babe in Christ, as the glory of God. But every degree and kind of sin dishonors God. It is directly opposed to his nature and will. His soul hates it. Sin is enmity against God, it is not subject to his law, neither indeed can be. But no sin is more directly opposed to the nature and will of God than the inherent depravity of our hearts. And if we would glorify him, we must obey that command, "*Son, give me thy heart,*" thy *whole heart*. If we would glorify God, we must present ourselves unto him as those who are alive from the dead, and our members as instruments of righteousness unto God. We must honor him with our bodies and spirits which are his. It is one, and by no means the smallest evidence of a gracious state, that the Christian, with Moses, longs to see the glory of God, in his goodness to the children of men. He desires, he earnestly desires, to see the kingdom of Christ extended in the earth, and his eyes run down with tears when men keep not God's law.

IV. In no other way can we be so useful to our fellow-creatures as by being holy, perfectly holy, here.

The truly pious are *the salt of the earth*. Christians are the *light of the world*. They are devoted to the will and service of God. Their prayers are *ferrent and effectual*,—their labors are abundant in the vineyard of the Lord, their patience is untiring, their meekness and humility are exemplary, and their love *never faileth*. It cost the Son of God much privation and suffering to redeem the world; and those in whom his Spirit dwells, who fully follow him, as did Caleb and Joshua, must be crucified with him, must renounce the honors and pleasures of the world; and they are ready to go, for their Lord and Master, to prison or to death. These are the persons who are ready to give up father and mother, wife and children, to put their life in their hand, and go forth to the Gentiles, the heathen, the Mohammedans, the papists, the cannibals of New Zealand, for the propagation of the gospel of the Son of God. While those of a weaker faith, and a less ardent affection, would give up the strife as costing too much.

V. The state of the Christian Church requires that we should go on to perfec-

tion. And what is the state of the Christian Church at this day? The answer to this question is painful.

We are bound to give thanks to God for the effusions of his holy Spirit vouchsafed to many parts of our guilty world. It is cause of thanksgiving that many who a short time since lay in darkness and death, have been brought to the knowledge of Christ Jesus. But all these are as the drop of the bucket compared with the great mass of mankind. But passing over many things, let us fix our attention on Protestant Christendom, and what do we see? We see multitudes who know not God, and who, though they profess to be the followers of Christ, are nevertheless so much like the rest of the world, that we cannot discern the difference between them, except on certain occasions. Now what will be so likely to rouse the slumbering Church as an exhibition in life of the real difference between the mere nominal professor of religion and the true follower of Christ? The mere profession of Christianity has no great excellence, no great attraction, no great power; but let the profession and the power of it be united in the lives of the holy, and the victory over the world, and the triumph over death which the gospel gives, will ensure the greatest and most glorious state of the militant church.

VI. The state of the world itself requires that we should be holy as He who hath called us is holy.

Let the world, let infidels see the advantages of real religion over the spirit of the world, and it will become an object of desire to feel it. Let then the Christian, and especially the Christian minister, put on the whole armor of righteousness, and with that make war upon the world, the flesh, and the devil, and they shall be subdued or put to flight. Yes, the weapons of our warfare are not carnal, but *mighty through God, to the pulling down of strong holds*, and the levelling everything that exalteth itself in the earth. And who can behold the sins and miseries that are among men, and not feel his heart moved with compassion towards them? Do you ask, what can I do to remedy their condition? I answer, you can set a light in their path to guide their feet into a pleasant way, and to show them the highway of peace. Another and another can do the same, till thousands of thousands shall burn with a steady and brilliant light, shining in darkness, pointing out the good and the right way. In this way every one may do something for the good of our race. And were we perfectly holy in heart and life, our instrumentality in the work of saving souls, would be much greater than it now is, as it would be much more consonant to the will of God to employ that instrumentality in his work of saving souls. We are now so impure, so lukewarm, so much conformed to the world, so unbelieving, that he cannot do many mighty works in the way of saving sinners, and much less can he employ us in that service.

VII. God commands us to be holy. The holy God cannot but require holiness of his rational, moral creatures. "Be ye holy, for I am holy," is his first and great command, and is the sum of all his requirements and of our duty. "Be ye perfect even as your Father which is in heaven is perfect," is but another form of expression for the same thing. There seems to be little disposition, among even nominal Christians, to deny that *perfect holiness is required* of us; but then they seem to think that though this be the command of God, yet it cannot be fully obeyed in this life.

VIII. But we may observe, further, that this is not only commanded, but promised also, to all those who diligently seek it. "If we confess our sins he is *faithful*, (true

to his promise,) and *just* to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. "Thou shalt be perfect with the Lord thy God." "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." On the other hand, the New Covenant *promises* to the believer perfect holiness. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."

IX. Christ died as much to obtain *this* blessing for us, as any other.

"The Bible positively affirms, that provision is made in the gospel for the attainment of that state, and that to make such provision is one of the great objects of Christ's redemption."* "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" Rom. viii. 3, 4.

Now, if nothing but entire sanctification can remove the depravity which remains after justification; if in nothing but the perfection of holiness we can find the peace and happiness we crave; if in no other way we can glorify God as we ought; if in no other way we can be as useful to our fellow creatures, as by being perfectly holy; if the state of the Christian Church requires this,—if the condition of the world demands it,—if it is both commanded and promised in the word of God; if Christ died to obtain this blessing for us,—then should we both believe in, and diligently seek after it.

WHAT SHALL BE DONE TO REVIVE THE WORK OF HOLINESS IN THE CHURCH ?

In the years 1760 and 1762, there were great revivals of holiness under the labors of Mr. Wesley, in London and Bristol, and some other places. In London alone, there were six hundred and fifty-two members of the classes, who professed to experience this great blessing. Mr. Wesley, with his characteristic caution, took great pains to examine these cases, and he testifies that, in general, "they were exceedingly clear in their experience, and that there was no reason to doubt their testimony." He rejoiced greatly in this outpouring of the Spirit, for he considered it auspicious of glorious things to come in Zion. He predicted, that the time was coming, when sanctifications would be as common as conversions. O, what a day will that be! What shall be done to hasten it? Let the ministers of the Lord gather the people together, and with mighty prayer implore the descent of the Holy Ghost. Let special meetings of the church be called for exhortation and prayer, in reference to this subject. Why would it not be well to hold regularly a semi-monthly Church prayer meeting for this purpose? The importance of the subject demands special attention and extra effort, at this time. How much would the usefulness, peace, and happiness of the people of God be increased by a revival of holiness! Brethren in Christ, let us awake to this matter, and rest not until we see the Church filled with the holy flame of perfect love.

* Mahan on Perfection, p. 26.

SOME ACCOUNT OF WILLIAM CHALTON.

"God hath chosen the foolish things of the world to confound the wise."

WILLIAM CHALTON was a foreigner, a Briton by birth. He married in this country, and more than twenty years ago came from Portsmouth, N. H. to Boston. He had a slender constitution and poor health. He had no education, and could scarcely read a chapter in the Bible. Both he and his wife experienced religion about the time they came to Boston, and were regarded as true Christians. After a few months, there being a considerable revival in the Church, and much said about sanctification, both William and his wife became subjects of a deepened work of grace upon their hearts. About this time many bands were formed, and these persons were put into bands. All of those with whom William met, within the lapse of a few weeks professed sanctification, and gave evidence that the work was sound. From that time, William and his wife went on their way rejoicing. The small tenement they occupied was consecrated to prayer and religious exercises. A class met in their room in the evening, and by day Christians frequently met there for spiritual purposes,—the tempted came for counsel, and seekers for the benefit of the prayers of this devoted and truly pious couple. Here we saw the power of Divine grace, in making these persons, who, in natural and acquired talents were far below mediocrity, the instruments of great good to the souls of many,—but to how many, and in how great a degree, eternity alone will reveal.

William's health became very poor, and the symptoms at length indicated that the fatal consumption had taken strong hold of him. His mind, however, was kept in perfect peace, and patience had its perfect work. It seemed truly that the great Master had taken up his abode there. Some one or more of the large circle of Christian friends were nearly always present. And here was a fit opportunity to mingle souls in Christian communion, fellowship, sympathy, thanksgiving and praise; and these were the constant food of their souls. The little ten-foot building, with its humble inmates, might well remind one of the family in Bethany, in our Saviour's days upon earth. After an absence of several months, and hearing that William was very low, I called to see him. I found him even lower than I anticipated. He was extremely emaciated, had a deep hollow cough, attended with large expectoration, and was so weak that he could not turn himself in bed. My impression was, that he would not live a fortnight.

The reader will be surprised to hear, that, in this state of health, he was seriously talking of a passage by water to some part of Newfoundland, to see some relations in that country, who, he supposed, were destitute of a preached gospel, and, to a great degree, of the word of God and the means of grace. He had for some time contemplated a visit to them, feeling much anxiety on account of their destitute and forlorn condition. Nor had he at this time altogether abandoned the thought of seeing them in the flesh. Hitherto the remonstrances and entreaties of his friends had dissuaded him from the hazardous undertaking. But now, as his life upon earth seemed worth but little, and his impressions were increased instead of being diminished by the near approach of death, they said, "He can but die if he goes, and he must soon die if he does not go,"—and thus they gave the matter up. His wife also said, if he must go, she would accompany him, to assist him in his feebleness.

and to share with him in his fatigues and dangers. The question being thus settled, the next thing was to be ready to sail with the first vessel that should go to that part of the British dominions.

Thus William's mind was relieved, and he was full in the belief that God would prosper him. Through the kindness of Christian friends, he was soon provided with clothing and whatever was necessary for the passage, and took his departure. Among all his friends there was not perhaps one who thought he would live to make a port. His strength, however, increased, and he was in much better health when he landed than when he entered on board. He found his friends in the wilderness, and as destitute of religious instruction as he had anticipated. The love he felt for their souls, would not allow him to remain silent, and he began to exhort them to flee the wrath to come, and to pray with and for them; in all of which labors of love his wife took a part. Their custom was, for one of them to read a portion of scripture, (one of them could read, but it is not recollected which,) and then they made such remarks as they had heard, or as the effort of their own minds suggested. The merciful God set his seal upon their labors, and many souls were awakened and converted. Something like a society was organized, and the work of the Lord spread greatly in that land of darkness. As the work increased, and many were added unto the Lord, it became an object for the converts to be gathered into church state, that they might have the ordinances administered to them in due form; and a missionary in a neighboring province, being applied to for this purpose, kindly took this church in the wilderness under his care. Its subsequent history I have not learned.

N. B. The above narrative is given from memory, and the testimony of living witnesses; and I am confident that the principal circumstances are substantially correct.

T. MERRITT.

THE PERFECT CHRISTIAN NOT RELEASED FROM ANY CHRISTIAN DUTY.

We sometimes hear those who profess Christian Perfection complain, that they are not fed by those preachers who have not attained to that state, nor by those discourses which do not relate immediately to complete Sanctification. This, in every instance, is evidence of the want of proper instruction, to say the least. There are not two sets of duties—one for the sanctified and another for the unsanctified; but all Christians are equally required to walk in all the "commandments and ordinances of the Lord blameless."

When St. Paul directed the Hebrews to "leave the first principles of the doctrine of Christ"—by which they were awakened and brought to Christ—"and go on to perfection," he did not mean to be understood as though the first principles were of no further use in the science of religion; but they were to leave them, as the student leaves the rudiments of any science for the higher branches. But while he is cultivating an acquaintance with the higher branches, he is constantly using and building upon the first principles. An essential branch of Christian Perfection is perfection in the *first principles* of Christianity.

He, therefore, who would be perfect, must cultivate a deep and thorough acquaintance with every doctrine and truth of the gospel,—with every duty, whether it relate immediately to God, to his fellow creature, or himself. The young Christian is often very imperfect in his acquaintance with these, and the spirit in which they are to be embraced and carried out in the life.

But suppose one to be already perfect, in a gospel sense, would that exonerate him from attending to the first principles, even the awakening truths and doctrines of the gospel? By no means. As these were necessary to bring him into the favor of God, so they are necessary to preserve him in His favor. Let no Christian, therefore, think that he is at liberty to slight even the first principles of the doctrine of Christ, as being unnecessary to his edification, on account of his exalted attainments in grace. If any one think this, he is in imminent danger of falling into pride and the condemnation of the devil. Let it never be said, by any professor of religion, whatever his attainments may be, “such a preacher cannot instruct me,” or, “I have no need to hear such doctrines and duties dwelt upon, because they do not come up to my experience.”

But suppose a Christian to be so far advanced as not to need these doctrines and precepts, (which however we utterly deny,) are there none in the church or congregation who need them? There are undoubtedly many who must hear them or perish for ever. And can a Christian be uninterested in that which so deeply interests his fellow beings? Surely he who thinks thus, knows not what manner of spirit he is of.

For the Guide to Christian Perfection.

THOUGHTS ON CHRISTIAN PERFECTION.

* * * But O! to win souls, this is labor, this is work. This is the highest attainable point of wisdom, to win souls to Christ. How shall the Christian find this most desirable of all wisdom? Nothing can prepare the Christian for successful co-operation with the great Infinite, in saving lost men, but ardent communion with God, a consciousness that he is “walking by faith,” and pleasing God in every action, word, and thought. Other qualifications are of great use to the Christian, but this one, holiness of heart and life, is indispensable to success; without it, the best efforts will all be ineffectual. Holiness is the Christian’s “philosopher’s stone,” the means and the end, the length and the breadth, the height and the depth, the centre and circumference of all attainable or conceivable bliss. This makes darkness light, labor rest, pain sweet; it makes earth heaven, and brings heaven down to earth. But how can this state, the most desirable this side the paradise of God, be obtained? O, thou Sanctifier! do bestow on thy children strength of spiritual vision, so that we may see clearly “the way” in which we must walk if we would be wise

to win souls. The fact stated is beautifully illustrated in the lives of Wesley, Bramwell, Abbot, Carvosso, and a host of other modern worthies who through faith have "obtained promises." What gave them such abundant success in winning souls? Why, clearly their consecration to the service of their divine Master. They were eminently self-consecrated men—all their faculties and powers, their time, talents and influence were consecrated to the service of their Master, and this holy consecration made them "mighty through God to the pulling down of strong holds;" it gave an *omnipotency* to all their efforts. They could do all things through Christ strengthening them. It may be safely laid down as a rule, that in the same proportion as the Christian Church have pure hearts, and exemplify the purity of their hearts by their holy lives, will sinners, who come within their influence, be led to receive their redemption price. "They, seeing your good works, will be led to glorify your Father which is in heaven." How awfully important then, that the Church be pure, and that her light shine by her precept, as well as by her silent yet loud-speaking example. She should continually thunder in the ears of all men—

"Nothing is worth a thought beneath,
But how I may escape the death
That *never, never* dies!
How make mine own election sure;
And when I fail on earth, secure
A mansion in the skies."

But the question returns, How can this pearl, which is above all price—that will qualify me for usefulness, and bring peace to my own soul, be obtained?

Simply by faith in the blood of Christ. The blood of bullocks and goats will not avail,—the wealth of Cræsus cannot purchase it. Nothing that the individual can do will prevail, save exercising faith in the Lord Jesus Christ. When nothing else offers for relief to the despairing soul, it should hang on the naked arm of faith, and cry, "Nay, but I yield, I yield. I can hold out no more." A full, entire and complete surrender must be made of time, talents, influence, property; in short, the little *all* must be given up. There must be a willingness to be or not to be, to have or not to have, to do or not to do, just as God sees best. But O! this willingness to yield; how shall I find this willingness? While seeking for this state of heart, we shall need decision. If there is ever a time when Satan buffets the soul, it is now; no effort will be spared on the part of this arch fiend or his emissaries to destroy the soul. If possible, he will make void the desires, perplex the reason, and throw darkness and unbelief into the soul,—thus bringing it into a state of bondage next to, if not quite in despair. This is his last strong hold. If by faith the soul can break the fetter bands of unbelief, the enemy will at once relin-

quish his hold and quit the field; he cannot stand before such almighty power. This willingness to yield obtained, and then the cleansing, sealing blood is applied; peace, love, and joy that is full of glory, flow into the soul wave after wave, until the happy recipient is borne on the strong arm of faith far above the things of time and sense. Glory, hallelujah! faith is now lost in sight, and the pure spirit holds sweet converse with its God.

“ Oh, wondrous love, that thus permits.”

But before a profession is made so hallowed, we should examine well our own hearts, and count well the cost, else we shall bring reproach on the cause most dear to us. Much is to be taken into the account, if we would live in a sanctified state. The way in which we are to walk is a narrow way; we should examine its narrowest places, and see if we are willing to walk in them until life's very end, that we may accomplish what so many have failed to do. Nature, and self, that we have loved and cherished as a first-born, must be sacrificed; the object of every moment must be made the point of the whole life; we must be self consecrated persons, and never pass over the momentary sacrifice of the heart; the secret spirit too must be offered, and the truth felt and practiced, “ You are not your own.” This decision once made, and the soul must grasp for infinity,—yes, for infinity of holiness, or the object will never be accomplished. But the seal must be kept, and how shall this be done?—As the blessing was at first obtained, so it must be retained. It is all by faith.

“ Every moment, Lord, I need
The merit of thy blood.”

The witness of perfect love is often lost by attempting to live more than one moment at a time, as though we had some stock of grace by which we may be kept in future; and thus losing for the moment a sense of our entire dependence on God, the witness is obscured, our confidence is gone. The tempter now presents his most *cruel* and *successful* temptations to unbelief; we fear we have been deceived, and are not in a state of salvation. Now the soul should hang by faith on the merits of the blood of the Son of God, assured that if, as the temptation says, the blessing has never been enjoyed, it may be this very moment by faith. I now yield, “ 'Tis all that I can do.”

The enemy may thus be vanquished, and the temptation which appeared so grievous, prove a real blessing to the soul. It has brought out new energies of the soul,—our faith and confidence have become strengthened and increased,—the soul by it is brought nearer the holy burning throne; a new triumph carries it farther from the world with all its temptations. If the seal is kept, it must be by our observing *holy carefulness* in our lives and conversation; our words,

thoughts, and actions should be watched over with the most scrupulous care, we should always inquire whether words or actions will be most for the glory of God and the good of our own souls. If not, we should pray, "Let me not do it; let me not say it; let me not think it." Mr. Wesley says, it is almost incredible what little things the great God will notice in those who undertake to walk closely with him. As a grain of sand will injure the sight, so the least sin will hinder the right motion of the heart before God. But souls are to be won to Christ, or sink down to the regions of darkness for ever, to suffer the vengeance of eternal fire. The time is short in which this great work must be accomplished, if done at all. Responsibility is on the Church, and you, dear reader. May you be perfected in love, the Church be sanctified in her ministry and membership, so that a rich harvest of souls may be won to Christ, and he have all the glory.

BETH.

June 28th, 1839.

APPEAL IN BEHALF OF THE HEATHEN.

We wanted something of the kind of the following article, and knew not where to find a better one than that which we give below. It was written some time ago, by Mr. Cornelius, Secretary of the American Board of Commissioners for Foreign Missions. It expressed no doubt the feelings of his heart, on a subject of vast importance, to us as well as to him. We wish our readers to give it their closest attention, and regard it as an appeal to themselves.

From the Missionary Herald, June, 1832.

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—JER. ix. 1.

As the salvation of the soul affords the greatest cause for joy, so its loss is reason for the greatest lamentation.

The text, though it may be supposed to have some respect to the temporal calamities of the Jews, relates chiefly to those spiritual and eternal miseries which their sins brought upon them. It may be regarded as a lamentation over lost souls. On this subject, good men in every age feel alike. You, my brethren, if you have hearts of Christian tenderness, and have learned to feel another's woe, will weep as Jeremiah did, when you contemplate its loss. When you look around on this congregation, and think how many there probably are, in this house, who, if they should die this moment, just as they are, would be eternally lost, and this, notwithstanding all that has been done to rescue them, can you help feeling? When you count

up the thousands in this city, and consider what a vast majority are living without God and without hope, and especially when you look through this nation, and remember that not one in ten of its inhabitants professes ever to have received the Saviour of lost men, does not your bursting heart seek to give vent to its sorrow in the strains which Jeremiah used, and exclaim, Oh! that my head were waters.

No matter where this ruin takes place. It may be the ruin of a Hottentot or a slave, of an Indian or an European, of a peasant or a prince, of an ignorant man or a philosopher, it is the ruin of the *soul*, the *immortal soul*, and affords just ground for lamentation.

How great, then, is the cause for lamentation when this ruin is multiplied by thousands and millions, and extended from generation to generation. Then it is that the measure of grief becomes full, and the heart is stricken with anguish. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, for the tidings. Oh! yes, the tidings of souls lost—lost for ever. This is reason enough.

I propose to apply the text to the condition and prospects of the heathen, and to show that the loss of souls among them is cause of the deepest lamentation to Christians, and ought to arouse them to immediate and vastly increased efforts to promote their salvation.

But lest false hopes concerning the prospects of the heathen, should repress our sympathy, and paralyze our efforts, it is of the greatest importance that the truth on this subject be told, and told plainly. I remark, therefore, that there is convincing reason to conclude that the heathen perish for ever.

I know there are those who not only doubt, but deny this. But who are they? With scarce an exception, they are those who doubt or deny that *any* are lost. But what are the views which the Bible gives on this most solemn subject? The principles and facts which it lays down are few and simple. The soul that sinneth, it shall die. But the heathen have sinned. Read Romans I. Read all history. Without holiness no man shall see the Lord. Are the heathen holy? Except ye repent, ye shall all likewise perish. Do the heathen give any evidence of true repentance? Except a man be born again he cannot enter into the kingdom of God. The apostles considered the heathen as in a state of hopeless ruin without the gospel. For there is none other name under heaven given among men, whereby we must be saved. Neither is there salvation in any other. The Saviour did not consider their condition safe, else why command, Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost?

No, brethren, the *whole* world lieth in wickedness, and without Christ, must sink into hell. I do not say that there are no exceptions. It is the appalling truth on this subject, that renders the text appropriate.

It may be useful to state some of the grounds of this lamentation as applied to the heathen.

The ruin is unspeakably great. Estimate it by the worth of only one soul. Some of the considerations which show this, are, its elevated rank in creation ; capacities for enjoyment and suffering ; capacity for *progressive* happiness and woe ; endless duration ; price paid for its redemption. Ask the Saviour in the garden, on the cross, how much one soul is worth. Such the worth of *one* soul. Measure now its *loss*.

But again,—this ruin, vast as it is, is extended and multiplied in regard to the heathen, almost beyond calculation. Consider their number—almost 500,000,000. All these die in thirty years. Follow them, my brethen, and ask where do they go? But this is not all. We have spoken of one generation. Sixty generations have fled since the Saviour's command was given. Oh! who can think of it without dismay? Who can compute the souls lost? The very greatness of the ruin prevents our minds from receiving distinct impressions. We must descend to particulars. Think, then, how many heathen die in one year. Were every inhabitant of the United States to be struck dead this year, it would not be as great a mortality as will take place in the heathen world this year. When you leave this house, and when you awake in the morning, when you come to the table of your Redeemer, and commemorate his dying love, what if at all these seasons you had witnessed the long funeral procession 3,000, 50,000, or 1,500,000 souls, and remembered that they died without the gospel? Would you not cry out in agony, "Oh! that my head were waters and mine eyes a fountain of tears."

Another ground of lamentation is, that their ruin, great as it is, is *unnecessary*. Were this city to be laid in ashes in consequence of some great neglect to extinguish the flames when they were under control, how would it aggravate the calamity! Were a remedy known and provided for that raging pestilence which has swept 50,000,000 of human beings from the earth in ten years, how it would aggravate all our feelings! So of the heathen. A remedy is provided for them as well as for us. Christ has tasted death for *every* man. His blood cleanseth from *all* sin. Christ is the propitiation for our sin, and not for ours only, but for the sins of the *whole* world. Bread enough. Room enough.

Another ground of lamentation is, that the Church has this remedy in her hand, and has the necessary means of applying it ; but hitherto has neglected to do it effectually. The remedy is the gospel. To spread it over the earth, nothing is wanting but the spirit of the primitive church. Where this spirit exists, all means are forthwith provided. No lack of men nor money.

Another ground of lamentation is, that this neglect to apply the remedy is in disobedience to the command of Christ. Had the com-

mand been obeyed, what a difference in the state and prospects of millions of souls for eternity ! Oh ! how many had been lifting their voices before the throne of glory, who are now lifting them up in despair !

But our lamentation cannot alter the destiny of those who have already entered on the retributions of eternity. No, the 20,000,000 who fled last year will never be the better for our present tears. But there are other millions who are rapidly following them. Let us hasten to their relief. Shall not the churches of this favored land now come forward to this work with new energy ? Shall they not now show the heathen that they are in earnest ? Men are coming forward for this service in greater numbers than ever before, and more will come if the church prays and labors. But I must not close without reducing what is proposed to distinct heads.

Resolve that you will live in reference to this end.

Increase in holiness. Every advance you make will benefit the heathen.

Make conscience of informing yourself fully in respect to the wants of heathen.

Be willing to make sacrifices.

Do what you can to get every man, woman, and child to give something, at least once in a year.

Pray more.

Encouragements many.—Word of God.—Signs of the times.—Facilities.—Success.

Motives.—Life short.—Eternity near.

One thought—take care not to lose your own soul.

A BEAUTIFUL SENTIMENT.

The late eminent judge, Sir Allan Park, once said at a public meeting in the city : “ We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man’s history, and what would his laws have been—what his civilization ? Christianity is mixed up with our very being and our daily life ; there is not a familiar object round us which does not wear a mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it : not a law which does not owe its truth and greatness to Christianity, not a custom which cannot be traced in all in holy and healthful parts to the gospel.”—*London paper.*

EDITORIAL REMARKS.

The session of the New England Conference, now just closed, together with indisposition on the part of the editor, have occasioned some delay in the appearance of the *first* number of the "Guide to Christian Perfection." The same and other reasons have combined to prevent that variety and richness of matter, which we hope to be able to give in future numbers of the Guide.

And here we would say, distinctly, that to make the work as good and as acceptable as it may be, will require, and *must have*, the assistance and hearty co-operation of its friends and patrons.

Let it be borne in mind, that the work here presented to the public, is the *first* publication of the kind ever commenced either in the Methodist Episcopal Church, or the Wesleyan Conference in Great Britain. The founder of Methodism, the Rev John Wesley, was the first to revive, to any considerable extent, the subject of Christian Perfection. He explained, proved, and defined the doctrine, and many entered into that blessed state, and abundantly experienced its truth. Many of the ministers and very many of the members of this denomination, on both sides of the Atlantic, have been and still are the happy witnesses of its truth and excellence; and many have, in the full enjoyment of it, been carried, through death, "triumphant home!" while some of our ministers have, in their dying hours, regretted that they had not preached it more explicitly, and exhorted their brethren to be faithful in declaring it in the churches. Of this class, in particular was the Rev. Elijah R. Sabin, who some years since went to the South for his health, and from thence sent such a message to his ministering brethren in New England, which he dictated with his dying breath. But we, brethren, have additional motives to engage in this branch of our work with redoubled zeal; God is advancing this work in many circuits, stations, and classes. They want encouragement, and it is for us to say whether they shall have it—of the right kind, and in due season. Perhaps there is no means better adapted to this object than that of a periodical; and many we know do rejoice in the prospect of having one devoted to this cause.

We want your assistance, brethren, particularly in communications for the Guide. And there are a great variety of subjects within your spheres, on which you are requested to write, and that as soon as you may find it convenient. We want essays on the nature of sanctification and scripture holiness, which terms are used synonymously with that of Christian Perfection in these pages; on the duty of all Christians to go on to perfection, with the encouragements they have to do so.

We want also accounts of such as have attained the enjoyment of this blessed state, especially such as have *died* in the possession of it, and such as can be given in their own writing. This, however, we do not make an indispensable condition. And let not the modesty of any stand in the way of their complying with our request. It is a plain narrative of facts that is wanted. In many instances the ministers could employ themselves in collecting and writing these accounts, and by so doing they would benefit themselves and others.

Every account must be accompanied with a responsible name, though this need not be given to the public, and will not be if it be so requested.

Accounts of the revival of the work of Sanctification, its distinctive features, and the particular means of promoting it. And finally, every means may be employed

for the promotion of this branch of the work of God, that is good to the use of edifying.

And permit us to suggest, whether it would not be well for our brethren in the ministry to hold prayer meetings frequently, for the promotion of this great object.

COMMUNICATIONS WANTED FOR THE GUIDE TO CHRISTIAN PERFECTION.

We have as yet received but little matter for the Guide, though every day shows more and more clearly the importance of such a work. Attention has long been given to the subject of Christian Perfection, by the Methodists, both in England and America. But it is a very recent thing that the subject has been regarded with complacency by any portion of the Christian public beyond our own pale. We have always believed that the time was not far distant when others would come up to the help of the Lord, successfully to plead the cause of holiness in this land. That day has arrived. Several pious persons, ministers as well as others, of different denominations, have recently embraced the doctrine as we have ever held it. The Rev. Mr. Mahan's work on this subject, recently published in Boston, will do, we have no doubt, much good. Of this we are the more confident, as the author makes it, not a matter of theory only, but of experience and practical utility. To this we may add, that our own people never felt the importance of going on to perfection as they now do. But after all the encouragements to go forward, we must be dependent on our friends for patronage and communications for the work. We can furnish matter for it, but if we do, a large portion must be second-hand, and such as has been before the public already. To such as have read this before, it cannot be as acceptable as new matter. We must, therefore, depend on the friends of this cause for the matter that will both please and profit the reader.

Our brethren in the ministry can, and they *must* help us. And would it not be well for every minister to preach on the subject, and take other steps to revive this work, and give us the result of their first labors? Let any one look about him but a moment, and he will see much that must be done, and that must have his attention. And would it not be well for every preacher in charge to give a brief view of the state of his charge in relation to this subject, and the symptoms developed by his first efforts? It would, no doubt, be pleasing to every preacher, as well as to us; to be able at a future day to look back and trace the commencement of this work from its small beginnings to its amplitude. Should every minister comply with our request and make a communication, we might get more matter than we could crowd into the pages of the Guide. But then we could select the most important from all that should come to hand. Without assistance, we repeat, the Guide must languish for the want of sustenance, even in the midst of plenty.

There are many brethren, besides the ministers of the Word, who could aid us much by their pens. May we not calculate on their assistance?

A WORD TO THE FEMALE MEMBERS OF THE CHURCH.—Many of you have experienced the grace of sanctification. Should you not then, as a thank-offering to God, give an account of his gracious dealing with your souls, that others may be partakers of this grace also? *Sisters in Christ*, may we not expect that you will assist us both with your prayers and pens?

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

AUGUST, 1839.

NO. 2.

For the Guide to Christian Perfection.

THE ATTAINMENT OF CHRISTIAN PERFECTION.

A few remarks on this may, perhaps, encourage the soul that is seeking this blessing.

God is *able* to cleanse the heart from all sin. If we start back from seeking this blessing because it is so great, because so much is to be done, and because we are capable of doing nothing ourselves; yet *God is able*. He is Almighty. Nothing is too great for him. If a world is to be created, he has only to speak, and it is done. It may be a *great* thing for you to have your heart entirely sanctified, but it is *nothing* with God. Look, then, when you think of the difficulty of the work, only to the power of the Almighty, and consider that as pledged to be exerted in your behalf.

God is *willing* to sanctify you wholly. Of this he has assured us, "I will take away the stony heart out of your flesh, and give you a heart of flesh." "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul." "It is the will of God, even your sanctification." He has taught us in the 7th of Matt., that earthly parents are not so willing to give food to a hungry child, as he is to give the Holy Spirit to them that ask him. He has told us, also, that he "giveth not the Spirit by measure." We must believe he is willing when we think that it will be for *his own glory*, if this work is wrought in us. The remembrance, too, of the thousands who have received this blessing should stimulate us. Is God more willing to bless one than he is another, if both come in the way he has appointed? Let the recollection of the blessings we always have received, when we came to him in faith, testify to his willingness to bless. And above all, let the fact that he loved us so well, even while we were enemies to him, as to give his only Son to die for us, for ever banish from our minds

a thought so ungrateful as that he is unwilling to make us entirely his.

God has *made provision* in the atonement by Jesus Christ, for our entire sanctification. Jesus Christ "gave himself for us, that he might redeem us from *all iniquity*." "He was manifested to destroy the works of the devil;" and surely our sins are a part of those works. "He bore our sins in his own body on the tree." A *part* of them only? Nay, but *all*. The atonement of Jesus Christ is sufficient for *all* the sins of *all* the world. Otherwise it would not be what we need. If we do not receive this purchased blessing, do we not cause Christ to suffer in vain for us in paying a redemption price for *all* our sins, while we are saved but from a *part* of them?

Here is a fountain sufficient to cleanse his people from all sin; an ocean of love large enough to purify a universe of sinners, from all guilt, even were they ten-fold more polluted than they are.

We have not, then, to come to persuade God to be willing to cleanse us from our sins, but to *receive the provision already made* in the atonement of Christ, for this very purpose. Here is a fulness, an infinite fulness of grace, which is perfectly free for the humblest Christian.

Come, then, thirsty soul, and receive your part of this fulness. You will take nothing from it,—the immeasurable ocean of love cannot be lessened by that drop which will be sufficient to cleanse your heart. It is much for you to receive, but nothing for God to give.

God is willing *now* to perfect you in love. If a thousand years with him are as one day, then he must be as willing to do the work to-day as a thousand years hence. As willing now—just at this moment—as at any other period of our lives. It must be so,—for we can never make ourselves fit to receive the blessing; if we ever obtain it, it must be as an unmerited favor. And if God bestows it entirely as a gift, for the sake of Christ, then he is as willing to give it as he ever will be. Do you believe that provision is made in the atonement for this full salvation? Do you believe it is to be received by faith alone?—that God is perfectly willing now to cleanse your heart from sin, and fill you with love? Then believe it, and continue to believe it, till you receive the evidence that God has wrought the work in you.

MELVILLE.

July, 1839.

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

MR. FLETCHER wrote six interesting letters to some person, on the Spiritual Manifestation of the Son of God. It is not certain when they were written, or to whom addressed; but from the size of the characters and the state of the manuscript, it is judged they were written in the early part of his ministry. The following is the first of them.

LETTER I.

SIR: When I had the pleasure of seeing you last, you seemed surprised to hear me say that the Son of God, for purposes worthy of his wisdom, manifests himself, sooner or later, to all his sincere followers, in a spiritual manner, which the world knows not of. The assertion appeared to you unscriptural, enthusiastical, and dangerous. What I then advanced to prove that it was Scriptural, rational, and of the greatest importance, made you desire I would write to you on the mysterious subject. I declined it, as being unequal to the task; but having since considered that a mistake here may endanger your soul and mine, I sit down to comply with your request: and the end I propose by it, is either to give you a fair opportunity of pointing out my error, if I am wrong, or to engage you, if I am right, to seek what I esteem the most valuable of all blessings—revelations of Christ to your own soul, productive of the experimental knowledge of him, and the present enjoyment of his salvation.

As an architect cannot build a palace unless he be allowed a proper spot to erect it upon, so I shall not be able to establish the doctrine I maintain unless you allow me the existence of the proper senses to which our Lord manifests himself. The manifestation I contend for being of a spiritual nature, must be made to spiritual senses; and that such senses exist, and are opened in, and exercised by regenerate souls, is what I design to prove in this letter, by the joint testimony of Scripture, our Church, and reason.

I. The Scriptures inform us that Adam lost the experimental knowledge of God by the fall. His foolish attempt to hide himself from his Creator, whose eyes are in every place, evidences the total blindness of his understanding. The same veil of unbelief which hid God from his mind, was drawn over his heart and all his spiritual senses. He died the death, the moral, spiritual death, in consequence of which the corruptible body sinks into the grave, and the unregenerate soul into hell.

In this deplorable state, Adam begat his children. We, like him, are not only void of the life of God, but alienated from it through the ignorance that is in us. Hence it is, that though we are possessed of such an animal and rational life as he retained after the commission of his sin, yet we are, by nature, utter strangers to the holiness and

bliss he enjoyed in a state of innocence. Though we have, in common with beasts, bodily organs of sight, hearing, tasting, smelling, and feeling, adapted to outward objects; though we enjoy, in common with devils, the faculty of reasoning upon natural truths and mathematical propositions, yet we do not understand supernatural and Divine things. Notwithstanding all our speculations about them, we can neither see nor taste them truly, unless we are "risen with Christ and taught of God." We may, indeed, speak and write about them, as the blind may speak of colors, and the deaf dispute of sounds, but it is all guess work, hearsay, and mere conjecture. The things of the Spirit of God cannot be discovered but by spiritual, internal senses, which are, with regard to the spiritual world, what our bodily external senses are, with regard to the material world. They are the only medium by which an intercourse between Christ and our souls can be opened and maintained.

The exercise of these senses is peculiar to those who are born of God. They belong to what the apostles call "the new man, the inward man, the new creature, the hidden man of the heart." In believers, this hidden man is awakened and raised from the dead, by the power of Christ's resurrection. Christ is his life, the Spirit of God is his spirit, prayer or praise his breath, holiness his health, and love his element. We read of his hunger and thirst, food and drink, garment and habitation, armor and conflicts, pain and pleasure, fainting and reviving, growing, walking, and working. All this supposes senses, and the more these senses are quickened by God, and exercised by the new-born soul, the clearer and stronger is his perception of Divine things.

On the other hand, in unbelievers, the inward man is deaf, blind, naked, asleep, past feeling; yea, dead in trespasses and sins; and of course, as incapable of perceiving spiritual things, as a person in a deep sleep, or a dead man, of discovering outward objects. St. Paul's language to him is, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." He calls him a natural man, one who hath no higher life than his parents conveyed to him by natural generation—one who follows the dictates of his own sensual soul, and is neither born of God, nor led by the Spirit of God. "The natural man," says the apostle, "receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." He has no sense properly exercised for this kind of discernment, "his eye hath not seen, nor ear heard, neither have entered into his heart the things which God hath prepared for them that love him."

The reverse of the natural man is the spiritual, so called, because God hath revealed spiritual things to him by his Spirit, who is now in him a principle of spiritual and eternal life. "The spiritual man,"

says the apostle, "judgeth, [i. e. discerneth] all things, yet he himself is discerned of no one." The high state he is in can no more be discerned by the natural man, than the condition of the natural man can be discerned by a brute, 1 Cor. x., 15.

St. Paul not only describes the spiritual man, but speaks particularly of his internal, moral senses. Christians, says he, of full age, by reason of use, have their senses exercised to discern good and evil, Heb. v. 14. He prays, that the love of the Philippians "may abound more and more in knowledge, and *ἐν πάσῃ αἰσθησέι* in all sense or feeling," Phil. i. 9. The Scriptures constantly mention, or allude to one or other of these spiritual senses. Give me leave to produce some instances.

(1.) To begin with sight. St. Paul prays that the eyes of his converts being enlightened, they might "know what was the hope of their calling." He reminds them that Christ had been "evidently set forth crucified before their eyes." He assures them that "the god of this world hath blinded the minds of them that believe not the Gospel;" and declares that his commission was "to open the eyes of the Gentiles, and turn them from darkness to light." "Abraham saw Christ's day, and was glad." Moses persevered, as "seeing Him who is invisible." David prayed, "Open my eyes that I may see wonders out of thy law." Our Lord complains that the heart of unbelievers is "waxed gross, that their ears are dull of hearing, and that they have closed their eyes, lest they should see with their eyes, understand with their hearts, and be converted." He counsels the Laodiceans to anoint their eyes with eye salve, that they might see." He declares that the world cannot receive the Spirit of truth, "because it sees him not;" that "the things which belong to the peace" of obstinate unbelievers are, at last, judicially, "hid from their eyes;" and that the "pure in heart shall see God." St. John testifies that he who does evil "hath not seen God;" and that darkness "hath blinded the eyes of him" that loves not his brother. The Holy Ghost informs us, that believers "look at the things which are not seen, and behold the glory of God, shining in the face of Jesus Christ." These are the eyes with which believers see the salvation of God. They are so distinct from those of the body, that when our Lord opened them in St. Paul's soul, he suffered scales to grow over his bodily eyes. And no doubt, when Christ gave outward sight to the blind, it was chiefly to convince the world that it was He who can say to blind sinners, "Receive your sight; see the goodness of the Lord in the land of the living; look unto me, and be ye saved."

(2.) If you do not admit of a spiritual hearing, what can you make of our Lord's repeated caution, "He that hath an ear to hear, let him hear?" And what can be the meaning of the following scriptures—"Hear, O foolish people, who have ears and hear not. Ye uncir-

cumcised in heart and ears, ye cannot hear my words ; ye are of your father, the devil. He that is of God, heareth God's words ; ye, therefore, hear them not, because ye are not of God?" Can it be supposed that our Lord spake of outward hearing, when he said, "The hour cometh, and now is, that the dead shall hear the voice of the Son of God, and live. My sheep hear my voice. He that hath heard and learned of the Father, cometh unto me?" Do not all sinners stand spiritually in need of Christ's powerful Ephphatha, "Be thou opened?" Is that man truly converted, who cannot witness with Isaiah, "The Lord hath wakened my ear to hear as the learned;" and with the psalmist, "Mine ears hast thou opened?" Had not the believers at Ephesus "heard Christ, and been taught of him?" When St. Paul was caught up into the third heaven, did he not "hear words unspeakable?" And, far from thinking spiritual hearing absurd, or impossible, did he not question, whether he was not then out of the body? And does not St. John positively declare that he was in the Spirit, when he heard Jesus say, "I am the first and the last?"

(3.) How void of meaning are the following passages, if they do not allude to that sense, which is calculated for the reception of what the barrenness of human language compels me to call spiritual perfumes! "The smell of thy ointments is better than all spices. The smell of thy garments is like the smell of Lebanon. All thy garments smell of myrrh, aloes, and cassia; and because of the savor of thy good ointments, thy name is as ointment poured forth."

(4.) If believers have not a spiritual faculty of tasting Divine things, what delusion must they be under when they say, Christ's "fruit is sweet to their taste;" and cry out, "How sweet are thy words to my taste; they are sweeter than honey to my mouth!" But how justly can they speak thus, if they have "tasted the heavenly gift, and the good word of God, and as new-born babes, desire the sincere milk of it!" Surely, if they eat the flesh of the Son of God, drink his blood, and taste that the Lord is gracious," they have a right to testify, that "his love is better than wine;" and to invite those that "hunger and thirst after righteousness, to taste that the Lord is good," that they also may be satisfied with his goodness and mercy, "as with marrow and fatness."

(5.) If we be not perfect stoics in religion, if we have one degree more of devotion than the marble statues, which adorn our churches, we should have, I think, some feeling of our unworthiness, some sense of God's majesty. Christ's tender heart was pierced to atone for and to remove the hardness of ours. God promises to take from us the "heart of stone," and to give us a heart of flesh, "a broken and contrite heart," the sacrifice of which he will not despise. Good King Josiah was praised, because his heart was "tender." The

conversion of the three thousand, on the day of pentecost, began by their being *pricked* in their heart. We are directed to *feel* after God, if haply we may find him. Our Lord himself is not ashamed to be *touched*, in heaven, with a *feeling* of our infirmities. And St. Paul intimates, that the highest degree of obduracy and apostacy, is to be *past feeling*, and to have our consciences *seared* as with a hot iron.

I hope, sir, you will not attempt to set aside so many plain passages, by saying they are unfit to support a doctrine, as containing empty metaphors, which amount just to nothing. This would be pouring the greatest contempt on the perspicuity of the oracles of God, the integrity of the sacred writers, and the wisdom of the Holy Ghost who inspired them. As certainly as there is a spiritual life, there are senses calculated for the display and enjoyment of it; and these senses exist no more in metaphor than the life that exerts itself by them. Our Lord settled the point when he declared to Nicodemus, that "no man can see the kingdom of God," the kingdom of grace here and of glory hereafter, "except he be first born of God, born of the Spirit;" just as no child can see this world except he be first born of a woman, born of the flesh. Hence it appears that a regenerate soul hath its spiritual senses opened, and made capable of discerning what belongs to the spiritual world, as a new-born infant hath its natural senses unlocked, and begins to see, hear, and taste what belongs to the material world into which he enters.

II. These declarations of the Lord, his prophets, and apostles, need no confirmation. Nevertheless, to show you, sir, that I do not mistake their meaning I shall add the testimony of our own excellent Church. As she strictly agrees with the Scripture, she makes, also, frequent mention of spiritual sensations; and you know, sir, that sensations necessarily suppose senses. She prays that God would "give us a due sense of his inestimable love in the redemption of the world by our Lord Jesus Christ." (*Thanksgiving.*) She begs that he would "make us know and feel that there is no other name than that of Jesus, whereby we must be saved." (*Office for the sick.*) She affirms that true penitents feel "the burden of their sins intolerable;" (*Communion;*) that godly persons "feel in themselves the working of Christ's Spirit;" (*Seventeenth article;*) that "the Lord speaks presently to us in the Scriptures, to the great and endless comfort of all that have any *feeling* of God in them at all;" that "godly men felt inwardly the Holy Ghost inflaming their hearts with the fear and love of God, and that they are miserable wretches who have no *feeling* of God within at all!" (*Hom. on certain places of Scripture;*) and that "if we feel the heavy burden of our sins pressing our souls and tormenting us with the fear of death, hell, and

damnation, we must steadfastly behold Christ crucified with the eyes of our heart." (*Second Hom. on the Passion.*)

Our Church farther declares that "true faith is not in the mouth and outward profession only, but liveth and stirreth in the heart, and if we feel and perceive such a faith in us, we must rejoice," (*Hom. on Faith, first and third part:*) that "correction, though painful, bringeth with it a taste of God's goodness:" (*Hom. on the Fear of death, third part:*) that "if after contrition we feel our consciences at peace with God, through the remission of our sin, it is God who worketh that great miracle in us;" and she prays, that "as this knowledge and feeling is not in ourselves, and as by ourselves it is not possible to come by it, the Lord would give us grace to know these things, and feel them in our hearts." (*Hom. for Rogation week, third.*) She begs that "God would assist us with his Holy Spirit, that we may hearken to the voice of the good Shepherd:" (*Hom. on Repentance, second part:*) she sets upon asking continually that the Lord would "lighten our darkness," and deliver us from the two heaviest plagues of Pharaoh, "blindness and hardness of heart." (*Evening prayer and litany.*) And she affirms that "if we will be profitable hearers of the Scriptures, we must keep under our carnal senses, taken by the outward words, search the inward meaning, and give place to the Holy Ghost," whose peculiar office it is to open our spiritual senses, as he opened Lydia's heart. (*Hom. on certain places of Scripture.*)

If I did not think the testimony of our blessed reformers, founded upon that of the sacred writers, of sufficient weight to turn the scale of your sentiments, I could throw in the declarations of many ancient divines. To instance in two or three only. St. Cyril, in the thirteenth Book of his Treasure, affirms, that "men know Jesus is the Lord, by the Holy Ghost, no otherwise than they who taste honey know it is sweet, even by its proper quality." Dr. Smith, of Queen's college, Cambridge, in his Select Discourses, observes, after Plotinus, that "God is best discerned *νοετα τη νοη* by an intellectual touch of him." We must, says he, "see with our eyes, to use St. John's words; 'we must hear with our ears, and our hands must handle the word of life,' *εστι γαρ ψυχης αισθησις τις*, for the soul hath its sense as well as the body." And Bishop Hopkins, in his Treatise on the New Birth, accounts for the Papists denying the knowledge of salvation, by saying, "It is no wonder that they who will not trust their natural senses in the doctrine of transubstantiation should not trust their spiritual ones in the doctrine of assurance."

III. But instead of proving the point by multiplying quotations, let me entreat you, sir, to weigh the following observations in the balance of reason:—

(1.) Do not all grant there is such a thing as moral sense in the

world, and that to be utterly void of it is to be altogether unfit for social life? If you had given a friend the greatest proofs of your love, would not he be inexcusable if he felt no gratitude, and had absolutely no sense of your kindness? Now, if moral sense and feeling are universally allowed between man and man in civil life, why should it appear incredible, or irrational, that there should be such a thing between God and man in the Divine life?

(2.) To conclude. If material objects cannot be perceived by man in his present state, but through the medium of one or other of his bodily senses, by a parity of reason, spiritual objects cannot be discovered but through one or other of the senses which belong to the inward man. God being a Spirit, cannot be worshipped in truth, unless he be known in Spirit. You may as soon imagine how a blind man, by reasoning on what he feels or tastes, can get true ideas on light and colors, as how one who has no spiritual senses opened, can, by all his reasoning and guessing, attain an experimental knowledge of the invisible God.

Thus from the joint testimony of Scripture, of our Church, and of reason, it appears that spiritual senses are a blessed reality. I have dwelt so long on the proof of their existence for two reasons. First, they are of infinite use in religion. Saving faith cannot subsist and act without them. If St. Paul's definition of grace be just, if it be "the substance," or subsistence rather, "of things hoped for, the evidence of things not seen," it must be a principle of spiritual life, more or less attended with the exercise of these senses; according to the poetic and evangelical lines of Dr. Young:—

My heart, awake,
Feel the great truths: to feel is to be fired,
And to believe, Lorenzo, is to feel.

Till professors see the necessity of believing, in this manner, they rest in a refined "form of godliness." To the confidence of the Antinomians, they may, indeed, join the high profession of the foolish virgins. They may even crown their partial assent to the truths of the Gospel with the zeal of Pharisees and the regularity of moralists; but still they stop short of the "new creation," the "new birth, the life of God" in the soul of man. Nay more, they stumble at some of the most important truths of Christianity, and think the discoveries that sound believers have of Christ and the spiritual world, are enthusiastical delusions, or at least extraordinary favors, which they can very well do without. Thus, even while they allow the power of godliness in others, they rest satisfied without experiencing it in themselves.

Secondly. What I shall write will depend very much on the existence of "spiritual senses:" if this letter convince you that they

are opened in every new-born soul, you will more easily believe Christ can and does manifest himself by that proper medium; and my letters on Divine Manifestations will meet with a less prejudiced reader.

That Emmanuel, "the light of the world," may direct me to write with soberness and truth, and you to read with attention and candor, is the sincere prayer of, sir, yours, &c. JOHN FLETCHER.

HOW TO BECOME ESTABLISHED IN PERFECT LOVE.

CONVERSATION BETWEEN A PREACHER AND BELIEVER.

Believer. Since I saw you last, I have been in various states of mind; and I think it will prove a blessing to me, if you will give me a little advice, and answer me a few questions.

Preacher. You may rest assured, that I will keep nothing back, which may advance your comfort and salvation. Of what do you wish to be informed?

B. At present my soul is happy, and pursuing after all the mind that was in Christ Jesus; but I have many conflicts with Satan, respecting full salvation. I have met with some things which I did not expect; and with others, concerning which, though they were not unexpected, I had formed a wrong estimate. These have, more than once, brought me to the point of giving up my confidence: hitherto, however, I have held it fast, and I hope to do so to the end.

P. I suppose you have been comparing yourself with some, who, having walked for a time in this Christian liberty, are become much more established in it than yourself. If you have done so, it is no wonder that you have been sorely tempted. You are as yet only in an infant state, compared with what you will be, if you persevere.—After we are cleansed from all filthiness of flesh and spirit, we are then to PERFECT HOLINESS in the fear of God; to be filled with the knowledge of his will, in all wisdom and spiritual understanding; to be ROOTED and BUILT up in him, and STABLISHED in the faith; and to be FILLED with all the FULNESS of God. Therefore, if you should see others more advanced in the divine life than yourself, you must not give up what you have received; but be encouraged to expect the same, or even more, from the hand of your beneficent Redeemer.

B. You are right in the conjecture. I have thought too meanly of my blessings, by comparing myself with others. I ought to have been more frequent at the throne of grace, when I saw the possibility of receiving greater things; and, in future, I intend to observe that method.

P. What questions, then, do you wish me to answer?

B. I have lately had different kinds of fear in my heart; and you may remember it is said, that "perfect love casteth out fear;" and, "he that feareth is not made perfect in love." How shall I reconcile this with my own experience?

P. You must take care not to draw conclusions too hastily, respecting a state of entire sanctification; for if you should unadvisedly give up your confidence, as I have before observed, you will certainly bring yourself into darkness, and lose many of your comforts. That the Apostle, in those words, does not mean every kind of fear, is sufficiently plain. None can doubt, that our Lord was possessed of perfect love; and yet he prayed, as in an agony, that the cup might pass from him; "and was heard in that he feared." Probably, therefore, St. John meant, that when our love is made perfect, we shall not be afraid of acknowledging to the world, that we are the followers of the Lamb of God, whatever may be the consequence; or, that all painful apprehensions of the threatened judgments of God are removed from the mind, when love dwells there and has the dominion.

It is not, then, inconsistent with this state, that we should be sometimes troubled with some kinds of fear. The approach of danger, weakness of the nervous system, unexpected occurrences, a change of circumstances, &c., may suddenly come upon us, and cause a momentary alarm, while the pure intention to please God may be as strong as ever.

The natural constitutions of mankind greatly differ from one another. Some, who are altogether destitute of religion, are bold and intrepid; while others, who walk in the "ordinances and commandments of the Lord blameless," are timid, and easily fluttered with almost every new thing. Yea, there is reason to believe, that many confound the natural and innocent love of life, given us for the preservation of our being, with the fear of death; and perhaps you may have known some of the servants of God drag on heavily, by reason of this mistake, till cast on the last bed of affliction, when this principle, being no longer necessary, has been suspended. They have then lifted up their hands, and left the world in holy triumph, without the least disturbance from doubt or fear.

B. This is very reasonable and satisfactory. I wish to know, in the next place, whether I ought to have looked for constant joy?

P. Some have expected a state next to rapture; in this, however, they have often been disappointed. Joy is indeed a fruit of the Spirit; and we are accordingly commanded to rejoice; St. Paul could rejoice in tribulation; and our Lord has bid us ask, that our joy may be full. These expressions certainly denote a state of great and substantial happiness; yet not the ecstasy some have imagined.—The most holy are not exempt from the common ills of life. The

road to heaven lies through the vale of tears. Some excellent men, of whom it is said "the world was not worthy," were destitute, afflicted, tormented. These were among the ancient worthies; and still greater numbers, under the Christian dispensation, though filled with a larger measure of the Spirit, have suffered yet more abundantly. While the Christian has so many trials, and so many enemies to encounter, the course of his joys will always be liable to interruption. If there were nothing else to disturb it, than the dishonor done to God by wicked men, that would be sufficient. How many have said, like the Psalmist, when he beheld the abounding of iniquity, "My heart is sore pained within me : rivers of waters run down mine eyes, because they keep not thy law !" St. Paul said, that he had continual sorrow in his heart, occasioned by the unbelief and obstinacy of his countrymen.

Though I have thus spoken, I would observe that, as we increase in the knowledge and love of God, we shall attain to much greater assurance of his gracious designs towards us, and shall find in our trials much greater support afforded. We may, then, reasonably conclude, that as we get more of the divine nature, there will be cause for much greater rejoicing.

B. Another thing I expected in this state was, much warmer zeal and greater activity than I generally found. What is your opinion of this defect?

P. Flatness and dullness in the service of God, are very unpleasant to the Christian. When these unwelcome visitants trouble him, they make him almost ready to think, that he has mistaken his true condition. The service he offers is so very limited, when compared with that of the Psalmist, who could say, "The zeal of thine house hath eaten me up," and exhibits so little sympathy with that observation of the Apostle, "It is good to be zealously affected always in a good thing," that he would be discouraged, if his "conscience" did not bear him "witness in the Holy Ghost," that he aims to do "the will of God from the heart." This may arise from a degree of unfaithfulness in the use of our talents : in that case, more watchfulness and humility are requisite. The mind, however, may be thus depressed by various other causes ; such as, a natural and unconquerable lethargic state of body, excessive labor, providential interruptions to secret devotion not rightly improved, pressure of business, travelling, company, afflictions, &c. These circumstances may be innocent in themselves, and yet occasionally damp the holy fire. It requires frequent exercises of faith, and much wisdom, to order our steps aright : nevertheless, by the renewings of the Holy Ghost, we may in the end prove victorious.

Leading too close and sedentary a life, has the same effect. It frequently happens, that very studious persons are not the most lively.

They spend too much time upon comparatively unimportant subjects, or the increasing of their knowledge in things not immediately tending to the glory of God and the edification of others, to which every man of God should strictly attend, according to his ability. All was dross, in the estimation of the Apostle, but the knowledge of his crucified Lord; by which the world was crucified to him, and he to the world. The Spirit of Truth draws us to God for the fire of divine love, and then, as it were, repels us from him, to burn and shine in the world; or, in other words, it is exceedingly difficult to preserve life and fervency of spirit, without proportionable activity in the promotion of religion among men. Lay out yourself, then, my friend, for the good of others, especially for the salvation of their souls; and while you are aiming at this, the Lord will cause your zeal to increase, and fill your heart with the choicest blessings of his kingdom.

B. I find the more my love to God increases, the more I desire the salvation and happiness of my fellow-creatures. O that I may at last, unworthy as I am, look round me in heaven, and see some there who shall have obtained that blessedness by my instrumentality! But, not to detain you longer than necessary, are not wandering thoughts rather inconsistent with entire sanctification?

P. If, by wandering thoughts, you mean thoughts that sometimes intrude themselves upon us when engaged in the service of God, and divert our minds from him, I think not. It is indeed the will of God, that we should wait upon him without distraction. Many enjoy this salvation in an eminent degree, and, no doubt, it is a privilege belonging to the pure in heart: but it is not always to be expected, without an extraordinary degree of grace, and perhaps not always then; as, for example, during a paroxysm of pain, whether bodily or mental. We ought to remember, that whatever employs the intellect, engenders thought. All our temptations do the same. All we see, hear, or do, has the same tendency. Still, under all these circumstances, we may preserve a conscience void of offence toward God and toward man. Should we be thus troubled, we must not renounce what the Lord has done for us. This is the very point to which our arch-enemy would bring us. Let us remember, it is promised that the Lord will keep us in perfect peace, if our minds are stayed upon him; and the things which we heartily renounce for his sake, will never be imputed to us for iniquity. Prudently oppose whatever does not tend to God with that which does, and you shall still go on from conquering to conquer.

B. I think you observed, that the fruit of holiness always accompanies the witness of the Spirit; or, in other words, that I must look for the fruit, as well as the witness of sanctification. Now, in some severe exercises of mind, it seemed to me that no fruit remained; nor, from the nature of my temptations, had I either time or ability to

look for it. The Spirit, however, still bore his testimony, though not always with the same degree of evidence, that I stood accepted in his sight.

P. I am glad you have mentioned this circumstance ; for this is the very place where many give up their confidence in the all-purifying blood of Christ. There is no necessity for this ; and it arises from a want of distinguishing between sin and the natural feelings and temptations. For instance, I may receive some unexpected unkindness : in this case, I may be pained and grieved. In the same moment, I may be tempted to retaliate. I put it from me. It returns again and again. I still resist, and at last my victory is complete.—During the agitation of my mind, I continue to exercise faith, and have the witness in myself ; and when the calm succeeds, I sensibly feel that, by overcoming, I have gained much more grace and happiness. In these spiritual conflicts, the Christian does not always find the same cause for triumph. In some of them he barely conquers, in others he is more than conqueror ; but, admitting that he conquers at all, he is obliged, on a close survey, thankfully to confess, that, though he seemed to have had neither peace nor love, nor any of the fruit of the Spirit left, except an unshaken confidence in God, great grace was upon him ; and to rejoice, that, throughout the conflict, he was divinely supported.

But supposing that, by some sudden temptation, or otherwise, you should be hurried into your former natural disposition, and find that by trifling, unguarded expressions, boasting, complaining, &c., you have grieved the Holy Spirit ; it does not at all follow, that, because you have slipped down, all your bones are broken, or that by one such transgression the whole body of sin has returned into your soul. No degree of piety destroys our free agency ; and, as we here know but in part, we are often pressed down with the corruptible body, and few get as much established in grace as they should do : it is not at all surprising that the mind should at times be crushed and baffled by the misrepresentations, urgings, and repeated attacks of our malicious adversary and his agents.

On such an occasion, fall down before God in deep humiliation, and, without attempting to extenuate or cover your offence, sue for pardon through the infinite merit of the Lord Jesus. Do not stop looking at your unfaithfulness, nor suffer fear or shame to prevent your immediate return to God. Fly to the blood of sprinkling. Bewail your weaknesses, and pray for renewed tokens of his favor.—Remember St. John's words : " My little children, these things write I unto you, that *ye sin not*. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins : and not for our sins only, but also for the sins of the whole world."

While you thus stand reprov'd for your fault, be encouraged by divine goodness still to proceed in the path of duty. Make fresh offers of yourself to God; and run with increased vigor the race set before you. That "blood which makes the wounded whole," will certainly heal you: and, by stronger acts of faith, you will receive greater strength to preserve you in future. Beware of reasoning yourself into discouragement; and as soon as the Comforter returns and witnesses to your heart, praise him with unfeigned lips, and continue to rejoice in his full salvation.

B. What would you advise me to do, that I may be fully established in this liberty?

P. This is a very important question: I will therefore enlarge a little upon it; and, trusting that you will not forget what may be advanced, I shall then take my leave.

1. If you would be established in Christian holiness, it will be necessary for you to believe, without wavering, the love of God towards you in Jesus Christ. "We have known," said the beloved disciple, "and believed, the love that God hath to us; for God is love." Frequently meditate upon the price paid for your redemption; the long-continued efforts of the Spirit, to bring you from the ways of sin; the blessings you have received, and are every hour receiving from above, and the prospects before you. Consider these things, as the Spirit may lead you; and then ask yourself, What am I, or what my father's house, that thou art so mindful of such an unworthy creature!

Look at his condescension and beneficence, till you are ashamed to doubt. It is He that hath wrought this work of sanctification in your soul, and it is his good pleasure to bring you to his everlasting kingdom. As long as you firmly believe this, no fear can come near to harm you. While you see and know that the Lord, with his "great and strong sword," rises against the "piercing, crooked serpent," and against all your enemies, from the great love wherewith he loveth you, nothing can make you afraid. And the stronger your confidence is in Him, the better will he be pleased with you and your services.
—*Pipe on Sanctification.*

From the Oberlin Evangelist.

TAKING GOD AT HIS WORD.

A young convert, who appeared to be in a very simple, childlike, and consequently, in a highly spiritual state of mind, was, on being examined for admission to the Church, asked this question: "What is faith?" "I don't know," was the reply, "unless it be this: *taking*

God at his word." For myself, I have seldom met with a definition of faith, which has struck my mind as more interesting and appropriate, and as giving a more direct insight into the very nature and spirit of the thing itself. Then, permit me to say to every Christian, that if you have distinctly apprehended and learned to practice upon all that is comprehended in the above definition, you are now at least far advanced towards the "stature of a perfect man in Christ Jesus."—Through Christ, there "are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust;" and if you have learned to "take God at his word," by applying these promises for the very purpose for which they were given, you have begun to know the blessedness of the "pure in heart," and of those who are "made perfect in love." What, Christian, is your experience in this matter?

A. M.

THE PEACEABLE MAN.

As a neighbor, he judges that other men have a right to their own peace, as much as himself. As he is sure, therefore, to shun all occasions of contention himself, so he interposes with prudence to restore peace among friends or neighbors that have fallen out. He uses candor in judging of others, by looking frequently into his own breast, and observing the frailties of his own temper or complexion. As he meditates no evil against others, he is disquieted with no suspicion of receiving evil from others. His peaceable disposition is the best fence about his own property. If he sustains any injury, his anger does not rise, as the son of Sirach expresses it, chapter xxiii. 10, "according to his riches," or is "the more inflamed, because stronger to contend;" but he keeps an equal eye to the duty of forgiveness on the one hand, and to the interests of the community on the other, never setting his own private interest, opinion, or inclinations, at war with the public. Though he be zealous for right, and truth, and conscience, he is gentle unto all men; apt to teach; patient; in meekness instructing those who oppose themselves; he considers what his great Master did or said, or would have done or said upon a like occasion; never supporting his religion at the expense of his humanity, by cutting away the very ground upon which he stands.

As a parent, or a master, his family is the very residence of peace and good order, where no jarrings are heard—no tale of strife comes forth, to amuse and gratify a censorious neighborhood. He lays the foundation of his children's future peace, by watching their several

dispositions, and fashioning them so as to make them fall in with each other, and to bear one and the self same way. To this end he discourages little unworthy competitions, and removes the seeds of jealousy and discontent, by an equal tenderness to all; by carrying it with an even hand towards the whole, setting a profitable example to a divided world, "how good and pleasant it is for brethren to dwell together in unity;" receiving a just reward himself, in that heart-felt satisfaction, that serenity of mind, which gives a grateful cast to his outward behavior, and is the envy of those many wretches who are all either transport or dejection; all pride, envy, or contention; and whose brightest scenes are, at best, but a splendid misery.

FLETCHER.

THE CHRISTIAN CHURCH'S OBLIGATION.

Never was there an age, when the wide field of human misery was so accurately measured, and so fully explored, as the present; and, consequently, there never was a time, when the obligation of the Christian church, to bring out all its divine resources and remedies, was so binding and so great. Never was there an age, when science attempted so much, and promised so largely—challenging the gospel, in effect, to run with it a race of philanthropy; and, consequently, never was there a time, when it so much concerned the church to vindicate her character as the true angel of mercy to the world; and to shew that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time, when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death—when the field of the world was so extensively broken up, and ready for cultivation; broken up, not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time, which so loudly called on the Christian sower to go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the gospel is, at this time, in trust with a people whose ships cover the seas—who are the merchants of the world? Has he, who drew the boundaries of Judea with his own finger—who selected the precise spot for the temple—who did everything for the Jewish church *with design*, abandoned the Christian church to accident? And, if not, if he has placed the gospel here with design, what can the nature of that de-

sign be, but that it should be borne to the world on the wings of every wind that blows? Say, why is it that Britain, and her religious ally, America, should divide the seas—should hold the keys of the world? Oh! were we but awake to the designs of God, and to our own responsibility, we should hear him say, “I have put you in possession of the seas; put the world in possession of my gospel.” And every ship we sent out would be a missionary church—like the ark of the deluge, a floating testimony for God, and bearing in its bosom the seeds of a new creation. Christians, ours is, indeed, a post of responsibility and of honor! On us have accumulated all the advantages of the past; and on us lies the great stress of the present. The world is waiting, breathless, on our movements; the voice of all heaven is urging us on. Oh! for celestial wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world.—*Harris's Sermon.*

PRIDE AND HUMILITY.

Christians undoubtedly lose much enjoyment which they might experience, but for want of humility. Pride, like an incurable plague, clings to every part of our character. It first keeps us away from the Saviour, and from the consolations of his pardon and love, to the last possible moment, and then, in a little while after we have been constrained to accept the tender of divine grace, it inflates us with a complacent notion of our own merit for having done so. It gives us a lofty idea of our importance to the Christian cause, and, in our views, the credit of a large share of what is done to promote it. It leads us to thank God that we are not like other men, nor so bad as the profane publicans whom we see around us. It steals away the life of devotion; renders us cold and formal in the discharge of religious duties; confines our souls to a lean and meagre state, and cheats them out of the comforts of piety.

Humility is precisely the opposite of this pernicious quality. It is always ready to fall at the feet of the Saviour, to implore his forgiveness for the past, and his grace for the future. More sensible than others can possibly be of its own deficiencies, it is neither offended nor disturbed, when others observe and remark upon them. It is dissatisfied with what it has done for Christ; with its attainments in a religious life; and constantly becomes more and more eager to renounce its dependence for salvation on any person or thing aside from the atonement of the Saviour. It considers others better than itself;

sympathizes with the miseries of all ; and by constantly entertaining the spirit, insures to itself the consolations of the gospel.

Christian reader, this is only a picture ; but let me inquire whether you have not often seen the originals, from which it is drawn, in actual life ? Let me further ask, whether some traits of the former likeness are not to be recognized in your own breast ? Should this be the case, immediately fix it as an indelible principle in your mind, that lowliness of spirit is absolutely essential to your happiness as a Christian ; then take the appropriate steps to secure so inestimable a blessing.—*Christian Watchman.*

REJOICING IN GOD.

MY GOD ! in whose presence I live,
Sole object of all my desires,
Who know'st what a flame I conceive,
And canst easily double its fires ;

How pleasant is all that I meet,
From fear of adversity free ;
I find even sorrow made sweet,
Because 'tis assigned me by Thee.

Transported, I see Thee display
Thy riches and glory divine ;
I have only my life to repay—
Take what I would gladly resign.

Thy will is the treasure I seek,
For Thou art as faithful as strong ;
There let me, obedient and meek,
Repose myself all the day long.

Oh glory, in which I am lost,
Too deep for the plummet of thought !
On an ocean of Deity tost,
I am swallowed, I sink into nought.

Yet lost and absorbed as I seem,
I chant to the praise of my King,
And though overwhelmed by the theme,
Am happy whenever I sing.

CHRISTIAN PERFECTION EVERY WHERE IN THE BIBLE.

The writer was once acquainted with a pious female, who had heard the doctrine of Perfection, without feeling any particular interest in it, or searching the Scriptures to ascertain whether she had any duty respecting it, or not. At length, however, she was convinced of the great importance of it, as a matter of experience and practice, and that in a remarkable way. She had two children; one her own child, the other adopted. She saw these children both awakened in a family prayer-meeting. It occurred to her mind with great force, that she could not discharge her duty to her children, unless she first gave herself, her whole soul and body, to the Lord. She sunk down to the floor, powerless and speechless, and there lay till prayer was answered, and her countenance lighted up with a ray of that glory which shines in the face of Jesus Christ. In a short time she began praising God in a low, feeble voice—"Glory! glory! glory!" As her strength increased, she raised her voice, till every feature expressed, in the highest degree, the serenity and triumph of her soul. I have thus made a long introduction to a small incident.

The morning after her glorious victory, I called to see her. I found her, as I left her the preceding evening, full of faith and the Holy Ghost. She said, that after I left her, it was suggested to her mind to open the Bible, and mark the first passage that should strike her eye. The words on which she opened were, "*Mark the perfect man, and behold the upright; for the end of that man is peace.*" "And since then, I see something relating to perfection *every where.*" What before was obscure, is now made plain; what was dark, is now illumined. While the veil of ignorance or prejudice is on the mind, the most glorious truths and declarations lie hid, like the diamond in the quarry. Let their excellence be tested by experience, and they constitute the most invaluable treasure.

"*Something relating to perfection every where.*" Let us see whether these words contain truth or falsehood. Gen. vi. 9, "Noah was perfect;" and xvii. 1, "Be thou perfect." Deut. xviii. 13, "Thou shalt be perfect." 2 Sam. xxii. 33, "He maketh my way perfect." Psal. xviii. 32, "God girdeth me with strength, and maketh my way perfect." Job i. 1, "That man was perfect;" and i. 8, "A perfect man;" and ii. 3, "A perfect and an upright man;" and viii. 20, "God will not cast away a perfect man." Psal. xxxvii. 37, "Mark the perfect man;" and lxiv. 4, "They shoot in secret at the perfect;" and ci. 2, "I will behave myself in a perfect way;" and cxix. 1, "Blessed are the *undefiled*," or perfect; and cxxxviii. 8, "The Lord will perfect that which concerneth me."

Let us now look for a moment into the New Testament, for evidence of the same truth, that the Bible is full of perfection.

Matt. v. 48, "Be ye perfect;" and xix. 21, "If thou wilt be perfect, go and sell that thou hast." John xvii. 23, "That they may be perfect in one." 1 Cor. ii. 6, "Howbeit, we speak wisdom among them that are perfect." 2 Cor. xiii. 11, "Finally—be perfect." Gal. iii. 3, "Are ye now made perfect by the flesh?" Eph. iv. 13, "Till we all come in the unity of the faith, unto a perfect man." Phil. iii. 15, "Let us, as many as be perfect, be thus minded." Col. iii. 12, "Whom we preach, &c., that we may present every man perfect in Christ Jesus;" and v. 12, "Laboring fervently for you in prayers, that ye may stand perfect and complete

in all the will of God." 1 Thes. iii. 10, "Night and day praying exceedingly—that we might perfect that which is lacking in your faith." 2 Tim. iii. 17, "That the man of God may be perfect." Heb. vii. 19, "The law made nothing perfect, but the bringing in of a better hope *did*;" and ii. 40, "God having provided some better thing for us, that they without us should not be made perfect."

These are but a few of the passages which recognize the doctrine of perfection. We might easily fill a sheet with those which teach us that we may be made *clean* through the Word;—that we may *cleanse* ourselves from all filthiness of the flesh and spirit; that we may be renewed in the spirit; that we may be *fair* and without *spot*; that we may be made *pure* in heart; that we may be *holy*—*sanctified wholly*, in spirit, and soul, and body. Our old man is crucified with Christ, and the body of sin destroyed; and we are to have a resurrection to a new, a spiritual life with him, that the righteousness of the law (what the law requires,) may be fulfilled in us who walk not after the flesh, but after the Spirit.

Let the reader reflect how very often these and similar words and phrases occur in the Bible; and then let him consider that we are not at liberty to limit the meaning of Scripture, where the Scriptures do not limit it,—and he will see perfection every where in the Bible.

Should we limit our observation to one class of passages, those which peremptorily require *perfect* holiness of us, how great would be the mass of evidence in support of our position! It is a fact, as the good providence of God would have it, that the most bitter opposers of perfection are constrained to acknowledge the obligation upon us to be perfectly holy. But in acknowledging this they acknowledge every thing. For why should that be peremptorily required, which is absolutely impossible? But we will not leave the question here, but will show, by the most explicit commands of our Maker, that perfection in holiness is required of us. "Speak unto all the congregation of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy." Lev. xix. 2. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i. 15, 16. "Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. vi. 4, 5. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark xii. 30, 31. St. Matthew says, "*On these two commandments hang all the law and the prophets*;" Matt. xxii. 40, that is—whatever is found in the moral law, is summarily comprehended in these two commandments.

To all this we may add the promises, which are neither *few* nor *small*. Indeed, there is one promise which measures all the promises, as the one great commandment does all the other commandments. It is found in Hebrews viii. 10, "For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, *I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.*" Now what can we ask for more, than to have the law of God wrought into the very texture of our mind and heart, so that the disposition and affections of our inner man shall answer to the divine rule of right, as face answereth to face in a glass? Is the law then holy, just, and good? So is the mind and heart of him who receives this divine impression. The image of God is then fully restored to the heart of man. That

this is the full and proper meaning of the promise under consideration, is farther evident from the declaration in the text, "And I will be to them a God, and they shall be to me a people." When God made promise to the patriarch Abraham, of a two-fold seed, in whom all the families of the earth should be blessed,—of all temporal blessings in Canaan, and of all spiritual blessings connected with his free justification through faith, he did it in these few words—I WILL BE A GOD UNTO THEE.

There is, moreover, a peculiarity attending the promises of Christian perfection. These are not only the "better promises" spoken of by the apostle, but they are generally used in the superlative degree, as though God designed, not only to impress us with the vastness of the promises, or the promised blessings, but also to give us the greatest assurance of their accomplishment. The promises of salvation from all sin, and perfect holiness in this life, are generally connected with the word *all*. Take a few examples. "The blood of Jesus Christ his Son cleanseth us from *ALL* sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *ALL* unrighteousness." "Having therefore these promises, dearly beloved, let us cleanse ourselves from *ALL* filthiness of flesh and spirit, *PERFECTING* HOLINESS in the fear of God." Again, "Then will I sprinkle clean water upon you, and ye *shall be clean* from *ALL* your filthiness; and from *ALL* your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." I would not be understood to say, that God does not forgive *all* our sins when he writes their pardon; or that he has nowhere promised to forgive *all* our sins; but that he has expressed the promises of entire sanctification generally, in stronger and more guarded language than the promises of justification. And why is this, if not to encourage faith to lay hold on so great a blessing, so glorious a state?

From the imperfect view given above, the serious reader will not think it too much to say, "the Bible is full of the doctrine of Christian perfection. And if the Bible be full of it, the Church should be full of it also. And till this be the case, lukewarmness and the love of the world will more or less prevail, even within the sacred enclosure of the Church of God. And to how many might we apply the message sent to the church of Sardis, with the alarming condemnation annexed, in case of disobedience. "Thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works *perfect* before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

If the Bible is full of this doctrine, so should the Church be also. But how can this happy event be brought about? It cannot be by the haste and furious zeal of man. We may well be afflicted and mourn over the low estate of Zion; but let us never be unmindful of what God is doing for her. Notwithstanding the evils complained of, there are many encouraging symptoms. The tone and spirit of pure and vital religion is on the rise. The Bible is doing much in a silent, but efficient way, while every year it is travelling farther and farther in the earth. The missionary spirit is rising higher and higher; and in her missions the Church may look for a revival of pure and primitive Christianity. And let it not be forgotten, overlooked, or thought lightly of, that God is raising up witnesses of perfect love,

even in the very midst of us. This work may, yea, surely will be opposed by luke-warm and worldly Christians, as well as by the spirit of infidelity. But stronger is he that is for us, than all they that are against us. The witnesses of perfect love are more in number now than in the days of the apostles, to whom was given commission to preach the gospel to every creature; which commission they executed with glorious success. We are apt to feel as Elijah did when he thought himself the only prophet who had escaped the persecution of Ahab. But there are more than seven thousand who have not bowed the knee to the world nor to anti-christ. In Great Britain, we can reckon a Fletcher, a Walsh, a Bramwell, and a host of others; while on this side the Atlantic, we have a Brainerd, a Taylor, a Payson, and many others, who loved the Lord with all their hearts. Let us then go forward in our work, not doubting but that the Lord of All will be with us, and crown our labors with success.

M.

For the Guide to Christian Perfection.

MR. EDITOR,—It is with no ordinary degree of pleasure, that I hail the appearance of the "Guide to Christian Perfection," on its first visit of love and mercy to my humble abode. It appears to me to be just the periodical we need, in this age and state of the Church,—a work well adapted to accomplish the grand and soul-stirring object had in view in getting it up, viz. the revival of primitive holiness in the Church of Christ. It brings before the Church, and presents to her, the rich inheritance of perfect love,—the most valuable blessing heaven can bestow upon her in her militant state.

Why did our blessed Saviour condescend to pass through the scenes of the Garden, and the cross? Why has he ascended up on high, there to fill the office of priest in the presence of God? Was it not that he might redeem his people from unrighteousness, and impart to them the fulness of God? Yes; and this object was worthy of the Holy Trinity, who laid and executed the scheme of redeeming love. There is no subject so well calculated to interest the feelings of the Christian, to call forth the powers of his mind, and the strongest desires of his heart, as that brought before us in the Guide. Every thing that will aid in bringing the Church up to her duty and privilege in point of moral purity, has strong claims upon the attention and efforts of every professed follower of Christ; and upon every effort in a cause so intimately connected with the glory of God, we may expect His blessing. You, Mr. Editor, may look without the fear of disappointment for the influences of the Holy Spirit to attend your labor in sending forth the Guide to enlighten the professed disciple of the benevolent Jesus upon the doctrine of Christian holiness; to press upon their hearts the importance of perfecting holiness in the fear of God; to point out the means to be used, and the conditions upon which they may claim, receive, and enjoy this promised inheritance. I trust the Guide will be the medium through which the pure light of life will be shed upon the dark and bewildered spirit that is seeking rest and finding none,—the instrument of inspiring hope in the desponding breast; and, in the hands of God, the means of bringing many a trembling, burdened soul to claim, through the blood of Christ, the blessing of a clean heart.

It is important, my dear brethren in the ministry, that the Guide should have a very wide and general circulation. There are many reasons that might be brought to bear directly upon this point; but I shall name a few only.

1st. As far as my knowledge extends, it is the only work among us that is exclusively devoted to the subject of holiness; and it does appear to me, that we ought, as a Church, to have a periodical devoted particularly to it. There will undoubtedly be much more published upon the nature and importance of the blessing of perfect love, than there would be if we had no such work published in our Church.

2d. It will prove a powerful auxiliary to the Methodist ministry, if we, as ministers, are doing our duty, are striving to bring our people up to the gospel standard—to full conformity to God. For this we preach, for this we pray and visit. But O, how often are we cast down by seeing little, if any, fruit of our labors. Now let a copy of the Guide be taken by every family in our respective charges, and its influence will be felt. It will explain and enforce in the domestic circle, what is delivered from the pulpit; and aid us in raising up many living witnesses of the power of Christ to save from all sin. We may expect much help from this work, if it is well sustained, in preparing us to teach and preach the truth as it is in Jesus.

3d. It is a humiliating truth, that there are comparatively few among us in the membership, or ministry, who enjoy the blessing of holiness. It is true we may be correct in theory, but we are wanting, as a Church, in experience in a present and full redemption. It is to be feared that there are fewer instances of sanctification now, than formerly. If this be true, there is a loud call for something to be done to revive the Church and call her attention to this condition of things, and lead her to seek for all the mind that was in her Redeemer, that she may be perfect and entire, wanting nothing. Will not the Guide be a good help in this work, my brethren?

4th. As I have said before, the Guide is devoted to a subject that involves the dearest interests of the Church of God; and not only the interests of the Church, but of the world. What could exert such a salutary influence upon the condition of our poor, fallen world, as a general revival of holiness in the Church? Make the Church holy, and she would indeed be a light that could not be hid. Just in proportion as the people of God increase in holiness, they increase in moral power over, and strength of desire for, the salvation of the world. It would give a new impulse to every benevolent enterprise of the day. Many would be found ready to carry the tidings of salvation to the ends of the earth. The gold and silver would be consecrated to God, and the stone cut from the mountain would roll with a velocity before unknown. The latter-day glory would soon dawn, and the Messiah have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Now, my brethren, shall we not do all we can to sustain a work, the tendency of which is to revive and carry forward the Church to the enjoyment of the "fulness of God?" I can but think you individually respond, I will! Then let every preacher in New England become an active agent for the Guide, and get as many subscribers as he can, immediately, and forward their names, with the pay in advance; for those who have taken the responsibility of starting this work need our help, and must have our help, or the GUIDE cannot be sustained.

August, 1839.

ALPHA.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

SEPTEMBER, 1839.

NO. 3.

WILLIAM CARVOSSO.

We give below, some extracts from the Memoirs of this eminently pious man. He was a striking instance of the riches of Divine grace, in the sanctification of man's nature, and the honorable instrument of the conversion and sanctification of great numbers, while he acted as class leader and exhorter, which was for many years.

In the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but, O, how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus; and that I had not only to contend with satan and the world from without, but with inward enemies also; which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature, and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven, I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light." My inward nature appeared so black and sinful, that I felt it impossible to rest in that state.

Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance,—

“The blessed hour, when from above
I first received the pledge of love.”

What I now wanted was “inward holiness;” and for this I prayed, and searched the Scriptures. Among the number of promises, which I found in the Bible, that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi. 25—27: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” This is the great and precious promise of the eternal Jehovah, and I laid hold of it, determined not to stop short of my privilege; for I saw clearly the will of God was my sanctification. The more I examined the Scriptures, the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and satan told me that if I ever should get it, I should never be able to retain it; but keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour, and the judgment day. Seeing this, it was my constant cry to God that he would cleanse my heart from all sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing: I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind, “Thou art all fair, my love; there is no spot in thee.” But, like poor Thomas, I was afraid to believe, lest I should deceive myself. O, what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying, “O wretched man that I am, who shall deliver me from the body of this death?” I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing; not having then clearly discovered that the witness of the Spirit is God’s gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer meeting, the great deliver-

ance came. I began to exercise faith, by believing "I shall have the blessing now." Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than "refining fire went through my heart,—illuminated my soul,—scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit, that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"Amazing love! how can it be
That thou, my Lord, shouldst die for me!"

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul, March 13, 1772. * * *

I took the charge of the little class, and went on for some years without seeing much good done. At length, two pious men came into the neighborhood for a short time to work, and I was led, in rather a singular manner, and without knowing their characters, to give them lodging at my house. With their help, a prayer meeting was now commenced; and about this time, I saw it my duty, though the Lord had given me but one talent, to attempt in the prayer meetings to give a word of exhortation. I saw sinners perishing without repentance, and the Lord seemed to say to me, "Their blood will I require at thy hands." With fear and trembling I opened my mouth to beseech them to flee from the wrath to come. And soon after, to our great joy, it pleased the Lord to convince and convert a few souls, and add them to our little number.

It was about this time that the Lord condescended to hear prayer, and convert my two elder children. Returning one night from the quarterly meeting love feast at Redruth, in company with a pious friend, he told me he had the unspeakable happiness the night before to witness the conversion of his young daughter while he held her in his arms. I informed him I had two children who were getting up to mature age, but I was grieved to say I had not yet seen any marks of a work of God upon their minds. His reply I shall never forget: "Brother," says he, "has not God promised to pour his Spirit upon thy seed, and his blessing upon thy offspring?" The words went through me in an unaccountable manner; they seemed to take hold of my heart; I felt as if I had not done my duty, and resolved to make a new effort in prayer. I had always prayed for my children: but now I grasped the promise with the hand of faith, and retired

daily at special seasons to put the Lord to his word. I said nothing of what I felt, or did, to any one but the Searcher of hearts, with whom I wrestled in an agony of prayer. About a fortnight after I had been thus engaged with God, being at work in the field, I received a message from my wife, informing me that I was wanted within. When I entered the house, my wife told me, "Grace is above stairs, apparently distressed for something; but nothing can be got from her, but that she must see father." Judge of my feelings, when I found my daughter a weeping penitent at the feet of Jesus. On seeing me, she exclaimed, "O father, I am afraid I shall go to hell!" The answer of my full heart was, "No, glory be to God, I am not afraid of that now." She said she had felt the load of sin about a fortnight, and that now she longed to find Christ. I pointed her to the true Physician, and she soon found rest through faith in the atoning blood. My eldest son had hitherto been utterly careless about the things of God, and associated with youths of a similar disposition of mind; but now he became the subject of a manifest change; he cast off his old companions; and one Sunday afternoon, just before I was going to meet my class, he came to me with a sorrowful mind, and expressed his desire to go with me to the class meeting: He did go, and that day cast in his lot with the people of God; and, blessed be his holy name, they both continue to this day.

The society had now considerably increased, and the barren wilderness began to rejoice. We had two large classes, but no one had yet arisen to assist me as a leader. We had now preaching twice a week, and the place where we assembled became too small for the congregation, and there was also much uncertainty about our being able to occupy it much longer. I therefore saw it my duty to do my utmost to get a little chapel erected, before the Lord should remove me from them. After much labor and anxiety, a suitable spot was procured for the purpose. To build the chapel, was a great work for us; but by labor, giving what we could, and begging of those whom the Lord inclined to help us, we at length saw the blessed work accomplished. And now that I beheld the desire of my heart given me, O how did I rejoice and exult in the God of my salvation!

The work of the Lord prospered more and more in the society; and I now began to feel a particular concern for the salvation of my younger son. I laid hold by faith on the same promise which I had before done, when pleading for my other children, and went to the same place to call upon my God in his behalf. One day while I was wrestling with God in mighty prayer for him, these words were applied with power to my mind: "There shall not a hoof be left behind." I could pray no more; my prayer was lost in praises; in shouts of joy and "Glory, glory, glory! the Lord will save all my family!" While I am writing this, the silent tears flow down from my eyes.

His life was quite moral; I could not reprove him for any outward sin. In his leisure hours his delight was in studying different branches of useful knowledge; but this, though good in its place, was not religion; I knew his heart was yet estranged from God. After the answer I had in prayer, I waited some time, hoping to see the change effected in him as it was in his sister and brother; but it was not taking place according to my expectations, I felt my mind deeply impressed with the duty of taking the first opportunity of opening my mind to him, and talking closely to him about eternal things. I accordingly came to him on one occasion when he was, as usual, engaged with his books; and with my heart deeply affected, I asked him if it was not time for him to enter upon a life of religion. I told him "with tears," that I then felt my body was failing, and that if any thing would distress my mind in a dying hour, it would be the thought of closing my eyes in death before I saw him converted to God. This effort the Lord was pleased to bless: the truth took hold of his heart; he went with me to the class meeting, and soon obtained the knowledge of salvation by the remission of his sins. This was a matter of great joy and rejoicing to me and my dear wife; we had now the unspeakable happiness of seeing all our dear children converted to God, and travelling in the way to heaven with us.

Our place of worship now again became too strait for us; and the society and friends of God's cause had so increased, that after much deliberation, it was resolved to pull down the chapel that had been erected a few years before, and build a much larger one on the same site, and attach a burying ground to it. This was done accordingly; but I did not take so prominent a part in it, as on the former occasion; God had now raised up others to take this burden from me.

In the month of June, 1813, it pleased the Lord to visit me with a severe and heavy trial, by bereaving me of my dearly beloved wife. She died of that painful disease, a cancer in the breast. In the beginning of her complaint, two physicians were consulted; but, by reason of a difference of opinion between them, it was never cut out. For eighteen months she suffered at times indescribably; but the Lord wonderfully supported her. She bore up under her affliction in a most astonishing manner. Such were the manifestations of the Divine presence to her soul, that in the midst of her severest sufferings, she would often sweetly sing her favorite hymns; and so loud as to be heard over all the house. "The God of Abraham praise," was the hymn she much delighted in singing; especially these two verses:—

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all his ways.

He calls a worm his friend,
 He calls himself my God ;
 And he shall save me to the end,
 Through Jesus' blood.

" He by himself hath sworn,
 I on his oath depend ;
 I shall, on eagles' wings upborne,
 To heaven ascend :
 I shall behold his face,
 I shall his power adore,
 And sing the wonders of his grace
 For evermore."

One morning, when distracted by pain, she said, " Do not trouble yourself about my everlasting state, for the Lord has given me such an assurance of hope, that should pain be permitted utterly to deprive me of my reason, I know I should go to heaven." A short time before she expired, she called me and my son Benjamin to her bed side, and requested us to sing that beautiful hymn,—

" Let earth and heaven agree," &c.

She sweetly joined with us as far as her strength would admit ; and the triumph of faith and love contained in the hymn, appeared the language of her heart. Just before she fell asleep in Jesus, she said, " The rest shall be glorious." I was enabled, without a murmuring thought, to offer her up unto the Lord as his own gift, in the full assurance of faith, that we should soon meet in heaven to part no more for ever.

WAR.

The greatest curse which can be entailed upon mankind, is a state of war. All the atrocious crimes committed in years of space—all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles, compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war—every principle of Christian charity trampled upon—human labor destroyed—human industry extinguished ; you see the son, and the husband, and the brother, dying miserably in distant lands—you see the waste of human affections—you see the breaking of human hearts—you hear the shrieks of widows and children after the battle—and you walk over the mangled bodies of the wounded calling for death. It is all misery, and folly, and impiety, and cruelty.

REV. SYDNEY SMITH.

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

BY REV. JOHN FLETCHER.

LETTER II.

SIR,—Having proved in my first letter the existence of the “spiritual senses,” to which the Lord manifests himself, I shall now enter upon that subject, by letting you know, as far as my pen can do it:—I. What is the nature of that manifestation, which makes the believer more than conqueror over sin and death.

(1.) Mistake me not, sir, for the pleasure of calling me enthusiast. I do not insist, as you may imagine, upon a manifestation of the voice, body, or blood of our Lord to our external senses. Pilate heard Christ’s voice, the Jews saw his body, the soldiers handled it, and some of them were literally sprinkled with his blood; but this answered no spiritual end: they knew not God manifest in the flesh.

(2.) Nor do I understand such a knowledge of our Redeemer’s doctrine, offices, promises, and performances, as the natural man can attain, by the force of his understanding and memory. All carnal professors, all foolish virgins, by conversing with true Christians, hearing gospel sermons, and reading evangelical books, attain to the historical and doctrinal knowledge of Jesus Christ. Their understandings are informed; but, alas! their hearts remain unchanged. Acquainted with the letter, they continue ignorant of the Spirit. Boasting, perhaps, of the greatness of Christ’s salvation, they remain altogether unsaved; and full of talk about what he hath done for them, they know nothing of “Christ in them, the hope of glory.”

(3.) Much less do I mean such a representation of our Lord’s person and sufferings as the natural man can form to himself, by the force of a warm imagination. Many, by seeing a striking picture of Jesus bleeding on the cross, or hearing a pathetic discourse on his agony in the garden, are deeply affected and melted into tears. They raise, in themselves, a lively idea of a great and good man unjustly tortured to death; their soft passions are wrought upon, and pity fills their heaving breasts. But, alas! they remain strangers to the revelation of the Son of God by the Holy Ghost. The murder of Julius Cesar, pathetically described, would have the same effect upon them as the crucifixion of Jesus Christ. A deep play would touch them as easily as a deep sermon, and much to the same purpose; for in either case their impressions and their tears are generally wiped away together.

(4.) Nor yet do I understand good desires, meltings of heart, victories over particular corruptions, a confidence that the Lord can and will save us, power to stay ourselves on some promises, gleams of joy, rays of comfort, enlivening hopes, touches of love; no, not even fore-

tastes of Christian liberty, and of the good word of God. These are rather the delightful "drawings of the Father," than the powerful "revelation of the Son." These, like the star that led the wise men for a time, then disappeared, and appeared again, are helps and encouragements, to come to Christ, and not a Divine union with him, by the revelation of himself.

I can more easily tell you, sir, what this revelation is not, than what it is. The tongues of men and angels want proper words to express the sweetness and glory with which the Son of God visits the soul that cannot rest without him. This blessing is not to be described, but enjoyed. It is to be "written, not with ink, but with the Spirit of the living God, not on *paper*, or tables of stone, but in the fleshly tables of the heart." May the Lord himself explain the mystery, by giving you to eat of the "hidden manna," and bestowing upon you the "new name, which no man knows save he that receives it!" In the mean time take a view of the following rough draft of his mercy; and, if it be agreeable to the letter of the word, pray that it may be engraved on your heart by the power of the Spirit.

The revelation of Christ, by which a carnal professor becomes a holy and happy possessor of the faith, is a supernatural, spiritual, experimental manifestation of the Spirit, power, and love, and sometimes of the person of "God manifest in the flesh," whereby he is known and enjoyed in a manner altogether new: as new as the knowledge that a man, who never tasted any thing but bread and water, would have of honey and wine, suppose, being dissatisfied with the best descriptions of those rich productions of nature, he actually tasted them for himself.

This manifestation is, sooner or later, in a higher or lower degree, vouchsafed to every sincere seeker, through the medium of one or more of the spiritual senses opened in his soul, in a gradual or instantaneous manner, as it pleases God. No sooner is the veil of unbelief, which covers the heart, rent, through the agency of the Spirit, and the efforts of the soul struggling into a living belief of the word; no sooner, I say, is the door of faith opened, than Christ, who stood at the door and knocked, comes in, and discovers himself full of grace and truth. "Then the tabernacle of God is with man. His kingdom comes with power. Righteousness, peace, and joy in the Holy Ghost," spread through the new-born soul; eternal life begins; heaven is open on earth; the conscious heir of glory cries, "Abba, Father;" and from blessed experience can witness that he is come to "Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the

blood of sprinkling, which speaketh better things than the blood of Abel."

If this manifestation be duly improved, the effects of it are admirable. The believer's heart, now set at liberty from the guilt and dominion of sin, and drawn by the love of Jesus, pants after greater conformity to his holy will, and mounts up to him in prayer and praise. His life is a course of cheerful, evangelical obedience, and his most common actions become good works done to the glory of God. If he walk up to his privileges, outward objects entangle him no more. Having found the great I AM, the eternal substance, he looks upon all created things as shadows. Man, the most excellent of all, appears to him altogether lighter than vanity. "Yea, doubtless, he counts all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, esteeming them but dung, that he may win Christ, and, to the last, be found in him, not having his own righteousness, but that which is through the faith of Christ;" that by new discoveries of himself he may "know him and the power of his resurrection" every day more clearly. In the mean time he casts his sins and miseries upon Jesus, and Jesus bestows his righteousness and happiness upon him. "He puts on Christ," and becomes a partaker of the Divine nature. Thus they are mutually interested in each other; and to use St. Paul's endearing expressions, they are espoused and married. Joined by the double band of redeeming love and saving faith, they "are one Spirit," as Adam and Eve by matrimony were "one flesh." "This is a great mystery," says the apostle, but thanks be to God, it is made manifest to his saints, Eph. v. 32.

II. If you ask, sir, "How can these things be?" Describe to me the particular manner of these manifestations! I reply, in our Lord's words to Nicodemus, "Art thou a master in Israel, [nay more, a Christian,] and knowest not these things? Verily I say unto you, [though we cannot fix the exact mode, and precise manner of the breathing of the Spirit, yet,] we speak what we do know, and testify what we have seen, but you receive not our witness." Marvel not, however, if we find it impossible to tell you all the particulars of a Divine manifestation. You yourself, though you feel the wind, see its amazing effects, and hear the sound of it, "cannot tell whence it cometh or whither it goeth," much less could you describe it to the satisfaction of one who never heard or felt it himself. Many earthly things cannot be conceived by earthly men. The blind, for example, can never conceive the difference of colors; what wonder then if natural men do not understand us when we tell them of heavenly things?

Nevertheless, I would, in general, observe, that the manner in which the manifestation of the Son of God is vouchsafed, is not the same in all persons, nor in the same person at all times. "The wind bloweth where it listeth," much more the Spirit of the living God.

"His thoughts are not as our thoughts." He dispenseth his blessings, not as we expect them, but as it pleases him. Most commonly, however, the sinner, driven out of all his refuges of lies, feels an aching void in his soul. Unable to satisfy himself any longer with the husks of empty vanity, dry morality, and speculative Christianity; and tired with the best form of godliness which is not attended with the power of it, he is brought to a spiritual famine, and hungers after heavenly food. Convinced of unbelief, he feels the want of the "faith of God's operation." He sees that nothing short of an immediate display of the Lord's arm can bring his soul into "the kingdom of God," and fill it "with righteousness, peace, and joy in the Holy Ghost." Sometimes, encouraged by lively hopes, he struggles into liberty of heart, and prays "with groanings which cannot be uttered." At other times, almost sinking under a burthen of guilty fear, or stupid unbelief, he is violently tempted to throw away his hope, and go back to Egypt; but an invisible hand supports him, and, far from yielding to the base suggestions, he resumes courage, and determines to "follow on to know the Lord," or to die seeking him. Thus he continues wandering up and down in a spiritual wilderness, until the Lord gives him the rest of faith, the "substance of things hoped for, the evidence of things not seen."

This evidence comes various ways. Sometimes the "Spiritual eye" is first opened, and chiefly, though not only, wrought upon. Then the believer, in a divine, transforming light, discovers God in the man Christ, perceives unspeakable glories in his despised person, and admires infinite wisdom, power, justice, and mercy, in the blood of the cross. He reads the Scripture with new eyes. The mysterious book is unsealed, and every where testifies of Him whom his soul loves. He views experimentally, as well as doctrinally, the suitableness of the Redeemer's offices, the firmness of his promises, the sufficiency of his righteousness, the preciousness of his atonement, and the completeness of his salvation. He sees and feels his interest in all. Thus he beholds, believes, wonders, and adores. Sight being the noblest sense, this sort of manifestation is generally the brightest.

Perhaps his "spiritual ear" is first opened, and that voice, which raiseth the dead, "Go in peace, thy sins are forgiven thee," passes with power through his waiting soul. He knows, by the "gracious effect," it is the voice of Him who said once, "Let there be light, and there was light." He is sensible of a new creation, and can say, by the testimony of "God's Spirit, bearing witness with his Spirit," This is my Beloved's voice; "he is mine, and I am his." I have "redemption through his blood, even the forgiveness of my sins:" and having much forgiven, he loves much, and obeys in proportion.

Frequently also Christ manifests himself first and chiefly to the "spiritual feeling." He takes the burden of guilt, dejection, and sin, from the heavy laden soul; and in the room of it, imparts a strong sense of liberty, peace, love, and joy in the Holy Ghost. The ransomed sinner, enabled to overcome racking doubts or dull insensibility, "believes now with the heart unto righteousness," and makes "confession with the mouth unto salvation." "Surely," says he, "in the Lord I have righteousness and strength." This is the finger of God. "This day is salvation come to my soul." None but Jesus could do this for me. "The Lord he is God; he is my Lord and my God. This manifestation is generally the lowest, as being made to a lower sense; therefore great care ought to be taken not to confound it with the strong drawings of the Father, on which it borders. Some babes in Christ, who, like young Samuel, have not yet their senses properly exercised to know the things freely given to them of God, are often made uneasy on this very account. Nor can they be fully satisfied, until they find the effects of this manifestation are lasting, or they obtain clearer ones by means of the nobler senses,—the sight or hearing of the heart.

III. Though I contend only for those discoveries of Christ which are made by the internal senses, because such only are promised to all; yet I cannot, without contradicting Scripture, deny that the external senses have been wrought upon in some manifestations. When Abraham saw his Saviour's day, he was, it seems, allowed to wash his feet with water, Gen. xviii. 3, as afterward the penitent harlot did with her tears. And Saul, in his way to Damascus, saw Jesus' glory and heard his voice both externally and internally, "for they that journeyed with him saw the light and heard his voice," though they could not distinguish the words that were spoken.

Sometimes also manifestations, though merely internal, have appeared external to those who were favored with them. When the Lord called Samuel, in Shiloh, the pious youth supposed the call was outward, and ran to Eli, saying, "Thou calledst me;" but it seems the voice had struck his spiritual ear only, otherwise the high priest, who was within hearing, would have heard it as well as the young prophet. And though Stephen steadfastly looked up to heaven, as if he really saw Christ there with his bodily eyes, it is plain he discovered him only with those of his faith, for the roof of the house, where the court was held, bounded his outward sight; and if Christ had appeared in the room, so as to be visible to common eyes, the council of the Jews would have seen him, as well as the pious prisoner at the bar.

Hence we learn, 1st, That the knowledge of spiritual things, received by spiritual sense, is as clear as the knowledge of natural things, obtained by bodily sense. 2dly, That it is sometimes possible

to be doubtful, whether the outward eye or ear is not concerned in particular revelations: since this was not only the case of Samuel, but of St. Paul himself, who could not tell whether the unspeakable words he heard in paradise struck his bodily ears, or only those of his soul. 3dly, That no stress is to be laid upon the external circumstances which have sometimes accompanied the revelation of Christ. If aged Simeon had been as blind as old Isaac, and as much disabled from taking the child Jesus in his arms as the paralytic, the internal revelation he had of Christ could have made him say with the same assurance, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." If the apostle had not been struck to the ground, and his eyes dazzled by outward light, his conversion would not have been less real, provided he had been inwardly humbled and enlightened. And if Thomas, waiving the carnal demonstration he insisted upon, had experienced only in his inner man, that "Christ is the resurrection and the life," he could have confessed him, with as great a consciousness he was not mistaken, as when he cried out, "My Lord, and my God!"

I am sir, yours, &c.

JOHN FLETCHER.

For the Guide to Christian Perfection.

LOOSE THINKING WILL NEVER BRING PERFECTION.

As the doctrine of Christian Perfection is asserted in many ways in the word of God, and is of the greatest importance to us, there must be some definite way pointed out for us to come into the possession of it. To think and talk about it will never effect it, as thinking and talking merely will never bring us pardon and peace. Nay, there is a way to think and talk about perfection, which is at variance with the use of all proper means to obtain it. It is that loose method which many Christians have, who say they are such "weak, imperfect beings that it appears to them we can never attain to perfection, in this life." These have never been impressed either with the importance of this state, nor with the obligation they are under to our Maker to be entirely conformed to his will. They seem to think, that having once tasted the good word of God, and the powers of the world to come, God is somehow bound to save them. They have but little hungering and thirsting after righteousness, and less communion with God. They are lukewarm, asleep, and making no effort to perfect holiness in the fear of God. No wonder it should ap-

pear to such, that we cannot attain to perfection in this life. Perfection will never come to us without our own effort.

We must be thoroughly convinced that God requires perfection of us—and nothing less than **PERFECTION**. His nature and acts are all perfectly and infinitely holy. He must, therefore, require holiness of us as his rational and moral creatures. And I repeat it—he can require nothing less than perfect holiness. He requires holiness of his creatures in degree according to the extent of their ability and capacity, and riches of his own grace. Their ability would be nothing without his grace. But his grace is sufficient for all, however weak and helpless in themselves.

It is often admitted that God requires perfect holiness of his creatures;—but gives them no assurance that they shall ever be so in this life, however sincerely and earnestly they may desire it. But it is sufficient to those that the people of God have in numberless instances actually *attained* to this perfection a considerable time before they left the world. St. Paul tells us that he was “*crucified with Christ: that he lived, yet not he, but Christ lived in him.*” Elsewhere he says, “*he had fought a good fight—finished his course—kept the faith, and was ready to be offered,*” and crowned. “*Let as many of us as be perfect, be thus minded.*” Job was perfect, and the Psalmist calls upon us to *mark the perfect man*. But to quote all the scriptures relating to this point would be a task indeed.

Provision is made in the covenant of grace for our *cleansing ourselves from all sin, and perfecting holiness*. “*Herein the exceeding great and precious promises are given unto us that we may be partakers of the divine nature.*” But all this is not sufficient unless we resolve to seek it with all our heart. Reader! did you ever,—solemnly, deliberately, and devoutly resolve to seek this state? If not, you have done nothing, and have no right to conclude that you cannot attain it. Had you sought with all your heart, and not attained, you might conclude that the blessing is not for you, but not without.

But above all things, you must seek it by faith.—It is by faith we are justified and saved, and especially by faith that we are sanctified. This supposes that provision is made in the gospel for our sanctification as well as for justification. Yes, the provision is *full and free, and all things* are ready. This brings the blessing near and puts it within your reach. Surely you need not say, “*Who shall ascend into heaven to bring it down, or who shall descend into the deep to bring it up: but the word is near you, even in your mouth and in your heart;*” that is the word of faith, which we, inspired apostles, “*preach.*” And if the provision is actually made, and we are called upon to believe, or to receive it by faith, then you may have it *now*. This follows of course. If the provision is made, the invitation given, and the promise annexed in favor of all who believe, you may as well have it now as at any future time.

You must connect prayer with the other means of grace. In particular you must use the prayer of confession, and that of supplication. Be not afraid to look into your hearts, though you may discover depths of iniquity which you never saw before; and at the same time be not afraid to come "boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need." The prayer of faith shall save the soul.

In particular you must ask God to give you faith. But perhaps the reader is ready to ask what is the faith that will bring me into this grace? To this I answer, faith in God who gave his only begotten Son to redeem you. Faith in the Holy Spirit as the enlightener and renewer of the soul, and the revealer of the *things of Christ*,—the provisions of the gospel, and *your* interest in them. In particular, let your faith be fixed on Christ as your *sanctification*. Embrace him as such, and in and with him you shall receive entire sanctification or Christian Perfection. Christ is of God made your sanctification as well as your justification.

To conclude this article,—after all that has been said, and that can be said, I know you will not go on to perfection, till you feel the importance, the *necessity* of doing so. While you have none but loose thoughts about it, you will not take one step towards it. Therefore consider deeply the foregoing remarks. Reflect that the undivided Trinity, Father, Son, and Holy Ghost, are interested in your full salvation from all sin, and your perfect holiness. Bear constantly in mind that God commands you to go on to perfection, and promises to make you perfect when you seek him with the whole heart. Search the Scriptures daily with reference to this subject, in particular the first epistle of St. John. I would here suggest a few thoughts respecting the external means of reviving the work of sanctification.

Let all the ministers of the gospel preach upon the subject, explicitly, plainly, affectionately. If they would do this, we should soon see the brightest day that ever rose upon God's American Israel. Let them especially bring the whole subject into all the meetings of the Church, class meetings, love feasts, and into the general class or Church meetings, which are held generally once a month, before the sacrament. Special meetings may also be held, as circumstances require.

And would it not be well for the female members of the Church to meet by themselves once a week, to exhort one another, and to pray one for another that they may be entirely sanctified to God.

EDITOR.

FURTHER EXTRACTS FROM THE "NEW TRIBUTE TO THE MEMORY OF JAMES B. TAYLOR."

In the first number of the Guide we made some extracts from the Memoir of Mr. James B. Taylor, chiefly with the view to exhibit him as a man deeply devoted to his Master's service. In the present number we give some further notices of him from the "New Tribute" to his memory; and this we do, not more to exhibit his early and deep piety, than to present him as a model, both in spirit and conduct, for young men who contemplate the sacred office.

In the following extract, the paragraphs in commas are in Mr. Taylor's own words; the others are the words of his biographer.

Mr. Taylor entered upon the duties of college aware of the general sentiment which prevails, that a course of study at our public institutions is unfavorable to the enjoyment of a high state of religious feeling. But we hear him exclaiming in the exultation of a happy frame of mind, three days after his entrance within the walls of Nassau Hall, "Religion *can* be *enjoyed* in college. Lord, amid so much iniquity keep *me* spotless, and make me useful."

Young Taylor had not been located long in Princeton, before he sought out a field for the indulgence of his unceasing and ever earnest desire for religious effort. The way was opened; and his success has been partly told in his memoir. His influence was felt in town. It was acknowledged by the increased devotion on the part of some of the students of the Theological Seminary. And in college, he, at least, solved the problem long held *in dubio*, whether a Christian student in our public institutions can sustain his religious character, and enjoy religion throughout his collegiate course. He *did sustain* his elevated standard of religious experience. He *did enjoy* a continued state of devotion. And what he *did* and *enjoyed*, is practicable to all. As he entered college, so he left it, only with his religious character immensely yet more elevated in Christian enjoyment, and in fixedness of Christian principle beyond his experience at the moment of his becoming a member of college; although, at that time, his religious character had reached a point on the scale of religious experience and enjoyment, which it seems but few attain during their lives on earth. Witness his testimony at the end of his college course, taken from his recovered Diary, and compare it with the earnest apostrophe at his entrance.

* * * * *

"In view of my college life, my soul has just now been most deeply humbled before God, for I have seen so many defects. This is the epitome of my history in every succeeding stage of my past life—MERCIES and SINS. Perhaps my heart was never so deeply affected with an humbling view of my nothingness before God. I was ready to banish myself, and wholly to sink into insignificance. Out

of these depths I cried for help. My strength was greatly recovered. *A blessed blessing—a rich closing-antepast—the best of the wine at the last of the feast.* Praise the Lord, O my soul.

“In view of the ministry, the question rose meltingly to my mind, Should the Lord bid you relinquish this your object, would you turn aside to another? O, how my heart and eyes were affected; but my whole soul cried out, The will of the Lord be done! I said, I do not deserve the office. I never did. Yet, how I longed for this, and preparation fully meet for it.

“At the same time, had enlargement of soul in praying for professor H., who has been made such a spiritual blessing to me. And also for professor P., both of whom I love. I asked, too, in behalf of the faculty, and meltingly pleaded for the students. I wept over my unfaithfulness to them, and hoped the Lord healed all my backslidings, and received me graciously, and loves me freely.”

This is the language with which James Taylor ends his collegiate course. How did he enter upon it? By prayer. How did he continue it? By prayer. How did he end it? By prayer. He commenced it with tears of gratitude and devotion. He continued it, weeping with compassion for his fellow-students, and with religious joy in his own soul. He ended it by pouring out his tears of gratitude to his God—of affectionate regard toward his professors—and of concern for his fellow students. See him on his knees—**THE CHRISTIAN STUDENT**—just on the eve of leaving the halls where he had acquired knowledge—literature—and science—disciplined his mind—enjoyed a three years of near and happy communion between his soul and his God—and now, ere the sun shall again have set, he is to be on his way from the never-to-be-forgotten retreat of his manly studies. He is on his knees. He reviews the past. He remembers the goodness of his God. He recalls his deficiencies. The tear of regret and love falls, with the kindling recollections of the past. He offers up his prayer for his instructors. Entreats his God to shield his fellow students, and asks for a parting benediction from his God to rest upon the Institution, which he is now to leave. His prayer is ended. His soul has been melted. He rises from his knees, and writes it as a testimony to the goodness of his God, that it is “*the blessing of blessings—a rich closing antepast—the best of the wine at the close of the feast.*”

Here, at the close of the college life of Mr. Taylor, we might pause, and dwell upon many particulars, which his memoirs would suggest. But this does not enter into the plan of this sketch. A few remarks, however, may be added previous to the extracts which are to succeed. It was the privilege of the writer to be familiar with the habits of Mr. Taylor, during the two last years of his residence at Princeton. He was always seen to be the agreeable companion to

those who were in the habit of familiar association with him. He scarcely ever possessed a sad countenance. His features had a smile ever playing agreeably upon them in the social interview. Probably no one ever so invariably evinced by the soft vivacity of his features, the *loveliness* of the religion of Christ. You read it in his beautiful countenance, lighted up by that indescribable illumination which a spirit that is happy suffuses over the features. There was never aught in his manners that could displease. And the most dissipated and reckless were disarmed during his interview with them, however much he might censure their course and urge their reform. But it is not at all surprising that a person who acted as did James Taylor, during his college course, should have awakened a spirit of opposition, sometimes, among those who felt that he was a restraint upon the free contrivance and successful execution of their plans of mischief and sin. No man was ever farther from being a cynic. None more happy in seeing others in the indulgence of rational enjoyment. He never acted the part of a censor. Whenever he approached another to counsel, or to dissuade, and to urge to a holy life, it was with the overflowing benevolence of soul, that not unfrequently vented itself in tears. It is not every Christian that can thus feel; for it is not every Christian that has reached such a state of perfect consecration of the soul to Christ, nor has looked, as did James Taylor, with such affecting sensibilities at the responsibility, and exposure, and irreparable interest if once lost, of the sinner.

"June 21, 1826. The consideration that I have been *three* years almost in college, without conversing with my fellow students upon the subject of their religious responsibilities, was heart-breaking. To go forward seemed to be too heavy a cross. What! be pointed at? Be subject to their ridicule and reproach? Do this *all alone*? The struggle was great, but it came to this. *RESOLVED, in the presence of God, and by his help, to begin and do my duty in college, in conversing with my companions in study.* I repeated the resolution, and afterwards felt much relief. O! that some would come over and help. But if not a soul comes to my help, I am to see and converse with the students of this college, if they will allow it, cost what it will. My character is not worth *a cent*, nor my influence, nor my acquirements, aside from the service of God. O! for help. While at prayers, my burden left me in consideration of this truth, 'If any man will be my disciple let him *deny* himself, and *take up his cross* and follow me.' While there, I determined to invite a class-mate into my room, and talk with him. It came in the way, but my heart well nigh failed me. But I addressed him—he followed me—and I pray God, who witnessed the interview, to raise in power to his own glory, what was sown in weakness."

"July 2d, Sabbath. The past week has been one of crosses.

The cross which I laid hold on with so much difficulty, I have since only dragged. With *twenty* impenitent companions, I have attempted to speak in reference to their eternal things. The mouths of most were stopped. They listened and assented to the truth. I never had such views as of late, of some passages of Scripture. 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.' 'Who shall harm you if ye be followers of that which is good.' 'It is sufficient that the servant be as his master, and the disciple as his Lord.' 'If they have persecuted *me* they *will* also persecute you.' 'Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds!' 'Ye have not yet resisted unto *blood*.' 'No weapon formed against you shall prosper.'

"The long-suffering patience of God towards sinners, such as I once was, wears a new aspect. If I hate their ways—if I am pained at their wickedness—how must infinite purity look upon them! Surely it can make no compromise with sin. The least sin is infinitely hateful in the sight of God, and the day is coming when his enemies must feel it so in their dreadful punishment.

"The honor and cause of God were never more dear to me. Last evening's devotions were peculiarly melting. I never had such a burning desire, and such earnest wrestlings for sinners in this college. I wept sore, and left the cause of God, and the honor of his great name, suspended upon his righteous sovereignty, where I also wish to hang. It was a time of sweet relief. I gained the liberty which I needed.

"In view of my late attempts here, I find much to humble me. I asked the Lord to cast the veil of pardon over my best deeds—*best!* indeed I could see no goodness in them. Had a refreshing, melting season in the meeting with the brethren, held as usual, on Saturday night. In prayer for the Holy Ghost to be poured out, I was melted, and stopped, and repeated the cry—Lord Jesus, come quickly."

RECOLLECTIONS OF A MOTHER.

In the diary of Mrs. Hawkes, whose biography by Miss Cecil has just appeared, we find the following entry:

I have been shutting myself up in my dear departed mother's chamber, the very walls and furniture of which are sacred. A thousand times have I marked her retiring into it for the purpose of devo-

tion. Often have I overheard her strong cries and tears to God, and often caught the sound of, "MY CHILDREN," as if that interest was uppermost. At morning, at noon, and at evening, she never failed to retire to read and pray. Thousands of tears has she shed in this chamber; where I have sometimes had the privilege of kneeling down by her side. How *present* is her image! How sweet my communion with her departed spirit! Little did I then know the value of her intercession for her children; or the weight of her character or example as a Christian. Thank God I know it *now*; and abhor myself in proportion as I estimate *her*. O that I might but tread in her honored steps! O that her prayers for every one of us may be like "bread cast upon the waters," found after many days! O may my dear mother's God be *my* God!—He graciously carried her through many years of weakness and sorrow. He enabled her to walk worthy of her high calling: and he stood by her in a dying hour. Her last words were, "For me to die is gain"—and, "I will pray for my children while I have breath."

My brother ——— seemed much upon her mind. O may his mother be much upon his mind, and upon all our minds; and may we meet her in glory! Who knows but her happy spirit has been a witness to my secret transactions in her former chamber. May all my transactions through life be equally pleasing in her eyes.

In a letter previously quoted, *her mother* uses this language:

I thankfully acknowledge the loving kindness of the Lord, in carrying on his good work in my soul. Truly can I say, it is my desire to live entirely to his glory.

I have many cares and fears; but I cast them all on Him who careth for me. *The souls of my dear children lie heavily on my heart*: but through mercy, I find myself more than ever resigned to the will of God: and I desire to leave all to him, and live only to his glory.

When the mother died, Mrs. Hawkes seemed wholly absorbed in the pleasures of the world.

REMARKS ON PHILIPPIANS iii. 12.

BY REV. MR. MAHAN.

"Not as though I had already attained, either were already perfect." The verb here rendered perfect, as well as the adjective from which it is derived, is used in three somewhat different senses in the Bible.

1. To designate moral perfection, or entire sanctification in holiness, as in Mat. v. 48. "Be ye therefore perfect."

2. *Maturity* in Christian knowledge and virtue. 1 Cor. ii. 6.—
 “We speak wisdom to them that are perfect.”

3. *Exaltation* to a state of reward or happiness in a future world, in consequence of a life of devotion to the divine service in the present world. Thus, in Heb. ii. 10, Christ, as the Captain of our salvation, is said to have been made “perfect,” that is, advanced to a state of glory, “through [or on account of] suffering.” “Among the Greeks,” says Professor Stuart, speaking upon the passage last referred to, “this verb was employed to designate the condition of those who, having run in the stadium and proved to be victorious in the contest, were proclaimed as successful combatants, and had the honors and rewards of victory bestowed upon them.” Such persons were said to be perfect, or to have been perfected. Now, that the Apostle uses the term perfect, in this last sense exclusively, in Phil. iii. 12, is demonstrably evident, from the fact that he is writing to the Greeks, and uses it with reference to the very custom, in reference to which they had been accustomed to use the term in this one sense only. He represented himself as running in a race; but not as yet being “perfect;” that is, as not having been advanced to a state of glory, in consequence of having victoriously finished his course. It is, then, in reference to having finished his course and received the consequent rewards, and not in reference to moral perfection, that the Apostle uses the term “perfect” in the passage under consideration. This the Apostle himself directly affirms. He uses the phrases, “not as though I had already attained, either were already perfect,” and, “I count not myself to have apprehended,” with express reference, not to present holiness at all, but with exclusive respect to the “resurrection of the dead,” and “the prize of the high calling of God in Christ Jesus;” i. e., to the glory and blessedness consequent on having victoriously finished his Christian race. Hence Professor Robinson, in his *Lexicon of the New Testament*, thus explains the phrase, “either were already perfect.” “Not as though I had already completed my course and arrived at the goal, so as to receive the prize.” In respect to holiness, an individual who is running the Christian race is perfect, who puts forth his entire energies in that course. In respect to a state of glory and blessedness, he is perfect when, and only when, he has finished his course and received the consequent reward. It is with exclusive reference to the latter, and not to the former, that the Apostle affirms, that he had not “attained, and was not perfect.” The passage, then, has no reference at all to the question, whether perfection in holiness is attainable in this life.—*Oberlin Evangelist*.

REV. ELIJAH R. SABIN.

This name is dear to many elder brethren in the Church Militant, and was once held in grateful remembrance by not a few, now in heaven. Br. Sabin was for many years a member of the New England Conference. His labors were admired by man, and approved by the blessing of the Holy Spirit. He joined the Conference 1799; in 1812 he located, not being able to travel; he went to Georgia in 1817, for his health, where he died the next year.

We use his name here to introduce his views and experience of the doctrine and blessing of perfect love. We give an extract to this point from his last message to the N. E. Conference.

"Say to my brethren in Conference, I firmly believe I shall die a Methodist, whether I die in Georgia or Maine, i. e. a firm believer in gospel doctrines, in possession of a sound Christian experience, a lover and bearer of its fruits: or if you choose, a Bible Christian; for Methodism I perceive, gloriously accords with this excellent book.

"I have had great trials and struggles since I left New England, but as yet Satan has not taken my confidence, a good hope through grace has borne me up through all; yet at times, with all the energies of faith and prayer I could put forth, my head was but just above the water. Thanks to God, he has not suffered me to sink; but caused me to triumph in the riches of his infinite mercy. O how sweet is the love of God in the midst of affliction! O brethren, come magnify the Lord with me, come let us exalt his name together! God has been pleased of late to lead my mind into a state of divine composure and calmness; by which, in some good degree, I feel my will sunk into his, and am more and more disposed to resign all into his hands, even for life or death. The cry of my heart has been for a number of weeks, even in the night watches, Lord make me holy! sanctify me wholly! fill me with thy perfect love! I often repeat with delight—

'I, even I, shall see his face,
I shall be holy here.'

"Such was my situation by spasms in the stomach, for several hours, that I thought seriously of going suddenly into the presence of my Judge; but was not terrified—peace had its residence in the soul. Forever praised be the name of our God! I'll praise him while he lends me breath!

"For some weeks before my sickness began, I found an increasing desire for inward and practical holiness, and preached it with more warmth and frequency than for some time before. And since my sickness it has been my chief desire for recovery, that I might be restored to this heavenly grace, and have it mingled with all my prayers, conversation and preaching. It is about thirteen years since God, I trust, gave me this unspeakable gift; but through yielding to trials uncommonly severe, lost the witness by degrees; yet at times felt the holy fire for several years, nor did I ever entirely lose a sense of it; but alas! to my shame and sorrow, I preached, prayed, and conversed concerning it, much less, and with a sort of languor hitherto unknown. But I cannot rest here—I cannot, and by the grace of God I will not; that whether I live or die, I may be a shining witness of this glorious truth.

"For nine or ten years, I think, I have seen a sensible decline of the experience and preaching of this important doctrine in the N. E. Conference; the consequence is, many backslidings, much lukewarmness, and stupidity or triumph among the wicked. I believe that a just remark by Mr. Wesley, 'Where the work of sanctification goes on among believers, the work of God usually goes on in all its branches.' O brethren! is it not time to seize on the prey? In this thing be of one mind. Never rest till you are made witnesses of perfect love. For how can you preach it, with holy energy, to others, if you have it not in your own hearts? Preach it to every believer, press it in conversation; I do not mean controversially; but otherwise—experimentally, practically,—explain, encourage, enforce. Few preachers have a gift for controversy; such as have not, injure the cause they attempt to defend. Those who can controvert doctrines with ability, love and meekness, let them do it. I leave these lines as my best and perhaps my last pledge of love, addressed to my Fathers and Brethren of the N. E. Conference.

"E. R. SABIN."

We further add an extract from the obituary notice of Br. Sabin, published in the *Methodist Magazine*, showing the triumphs of his faith on the near approach of death and eternity:

"In a letter that I wrote for him to brother John Clark of Boston, he sent a particular message to all the preachers in that station, that they should more than ever preach the doctrine of holiness. On Sabbath morning the 26th April, I found him much weaker in body than formerly. He requested me to ask the prayers of the Church in his behalf, that he might be more abundantly filled with the fullness of God. On Monday afternoon, he observed that he had a calm confidence in God, but not such a sense of the Divine fullness as he wished. In the mean time his bodily strength was so far exhausted that he could scarcely speak above a whisper: about sun-set he obtained an uncommon manifestation of Divine love. He broke out in praising God in such a manner as astonished all around him; his strength of voice was increased so as to be heard all over the house. He called upon us all to help him praise God, and sent for some more of the brethren to come and see the happy state of his mind. This, said he, is worth praying for. One of his expressions was, '*If this be dying, it is very pleasant dying.*' To a number of us who stood around his bed-side he said, he would not exchange his situation for the healthiest among us. Sometimes he would hold up his hands and say he could see the angels and hear them singing, and that he could see the crown of glory reached out to him. He continued in these transports of joy for three hours or more; his pains then became violent, and we all thought that his end was fast approaching. He seemed himself to be in raptures of joy at the thought of a speedy departure; but finding his pains subside, he seemed disappointed, and said, he hoped to have been in heaven. Next morning he asked the time of day, and being told it was half-past eight o'clock, he said he hoped to be in heaven by twelve. His life however was prolonged a few days more. He afterwards observed that possibly he was too anxious to be gone, and that it was best calmly to wait the event of the Divine Will. His weakness continued to increase; and sometimes he had sharp pains, but not a murmuring word escaped him. On Saturday night he slept tolerably well till about half past one o'clock, he then waked up with a spell of

coughing, which threatened immediate suffocation. About daylight he breathed easier, but his end visibly approached. Feeling himself drawing very near to eternity, he was heard to say, 'O the pain, the bliss of dying!' and then in a few minutes his happy spirit took its flight to that rest that remains for the people of God.

PRAYER AND PURITY.

When the morning light is breaking,
Softly through the fragrant air;
When the birds, to life awaking,
Sing to heaven their matin prayer—
Mortal! let thy thoughts be holy,
Lift thine eye and bend thy knee;
Though thy lot be sad and lowly,
God our King will list to thee.

When the sun at noon ascending,
Parches all beneath his power;
When the slender stem is bending,
With the bee upon the flower;
Christian! while the moments hasten,
Pray that God to thee impart
Grace, which like the dew, will chasten
Every blight upon the heart.

When the blushing hours retreating,
Close the golden gates of day,
And our homes with happy greeting,
Banish every care away;
When the night is round us closing,
Let thy lips their homage tell;
Joyful—sad—awake—reposing,
God in every thought should dwell.

Every virtue then attending,
To the heart its treasure brings;
Faith, and Hope, and Mercy blending,
Shade the spirit with their wings:
Thus, while life is purely flowing,
Heaven will light it with its beam,
As the rose, above it growing,
Shares its blushes with the stream.

[*Morning Star.*

For the Guide to Christian Perfection.

AN INTERESTING MEETING.

Last evening I attended a meeting on the subject of Entire Sanctification. As it was out of the ordinary course of things, I have thought a notice of it might advance the cause of Christian Perfection, and also of brotherly love among the different branches of the Christian Church.

We had decided, some time before, to have a meeting on this subject, and had appointed the evening for it. By a singular coincidence, our brethren of the Calvinist Baptist church—the Rev. Mr. Driver's—had appointed a meeting for the same object, on the same evening. We received an invitation to unite with them, and believing it would accomplish our own object of increasing our interest in the subject, and also promote the great cause of Christian union, we accepted the invitation. We were joined by a licensed preacher of the Congregational Church from a distance, who professes to enjoy this blessing. Here, then, were three ministers of different denominations, with members of their respective branches of the Church, met on this great subject. Though we might not have viewed this subject in precisely the same light, yet it was interesting to know that a desire was excited to examine so important a point of Christian belief and practice.

The associations of the hour were deeply interesting. It showed us that light was spreading on this doctrine; and that when it was embraced, Christians of various names, would forget these party distinctions on the common ground of love.

It never was my privilege before, to unite on this subject, with other denominations. It *seemed* like the beginning of a new era in the Church of God. I pray it may prove such in reality.

We do not think that it is best for different Churches to mix their affairs together. Churches, it seems to us, are much like families—they are most united when their affairs are kept distinctly by themselves. Yet, we believe if we can occasionally meet on common ground, much of the stiffness, and distance, and want of brotherly affection among different branches of our great family would disappear, and we should be more what we profess to be,—*brethren*.

The work of President Mahan on Christian Perfection, is doing much good among Christians of the different churches in the city. Though many do not believe the doctrine, yet as they are led to examine it, it must make some impression on their minds. "Truth is mighty, and will prevail."

Probably there never was a time when such an interest was felt in New England on the subject of Entire Sanctification, as at present. I hail it as one of the brightest "signs of the times." When the Church is clothed with holiness, all will be "fair as the moon, clear as the sun, and terrible as an army with banners."

JAMES MUDGE, JR.

South Boston, July 19, 1839.

☞ The communication from CAROLUS was approved for publication, but has been lost. We would thank him for a copy, if he has it; and to continue his favors.

GUIDE

T O

CHRISTIAN PERFECTION.

VOL. I.

OCTOBER, 1839.

NO. 4.

For the Guide to Christian Perfection.

MR. EDITOR:—There are but few, if any at the present day, who will attempt to deny that the Bible abounds with commands, addressed to the people of God, to be holy; also with the most encouraging promises to all, who seek full conformity to Him through the mediation of Christ. If the Bible teaches any one thing more clearly than another, it surely is the duty and privilege of all that embrace the Saviour to be saved from all sin, both of heart and life; from all its condemning, controlling, and polluting power; to be brought into that state where they can love God with all the heart, and their neighbor as themselves. If this is not the duty and privilege of the children of God, what, I ask, can be the meaning of the following passages, as well as a multitude of others that might be quoted? “Be ye holy, for I am holy.” “Be ye therefore perfect, even as your Father which is in heaven is perfect.” “It is the will of God even your sanctification.” “Let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord.” “Thou shalt love the Lord thy God with *all thy heart*, and with *all thy soul*, and with *all thy mind*.” “The very God of peace sanctify you *wholly*; and I pray God your *whole spirit*, and *soul*, and *body*, be preserved *blameless* unto the coming of our Lord Jesus Christ.” “I will sprinkle clean water upon you, and ye shall be *clean* from *all* your *filthiness*; and from *all* your *idols* will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.” “If we walk in the light as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son *cleanseth us from all sin*.” “If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse* us from *all unrighteousness*.” But notwithstanding the Bible, which all Christians profess to receive as the rule, and all-sufficient rule, both of their faith

and practice, is full of such commands, and exceeding great and precious promises; it is a humiliating fact, that there are comparatively few of the members of the church of Christ, living in the enjoyment of that perfect love which has been made their privilege by the shedding of the precious blood of Christ; and their duty by the command of Him who cannot look upon sin in any of his creatures with the least degree of allowance.

Most professing Christians, seem to be content with small attainments—with being mere babes in Christ, when they should have arrived to the stature of perfect men—with but little knowledge of the love of Christ, when they should be “filled with all the fullness of God.” O! what cause there is for deep humiliation on the part of the church in view of her high and holy calling and her actual condition. How far below the standard raised in the word of God; how weak to what she should be; how slow her movements for the salvation of the world, to what they might, and ought to be; if the church as a body was holy, if perfect love reigned in the hearts of all her members, “how would one chase a thousand, and two put ten thousand to flight.” She would be “fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.” But, why does not the church come up to the standard of purity, an enjoinder raised by Christ and his apostles? It cannot be for the want of light in relation to her duty. The true light is come: it shines forth from every page of the revelation of God; and if the true light has not reached every mind in Christendom, it is because there has been a culpable neglect on the part of that mind to search the Scriptures.

We have no reason to believe that a want of light is the cause; but a want of that deep sense of their obligations to be holy, which must precede the sanctification of the people of God. A knowledge of duty is certainly important, therefore the Bible should be carefully and prayerfully read, that the understanding may be sufficiently enlightened, and a perfect knowledge of the will of our heavenly Father be acquired. But there is such a thing as knowing duty, and at the same time feeling its importance sufficiently to lead to its performance. The unconverted sinner may know, (and probably does) that it is his duty to repent, and seek God with all his heart; yet he will not until he feel his obligation to do so. Many are to-day living impenitent, exposed to the wrath of God, who, if interrogated upon the subject, would acknowledge that it was their duty to exercise repentance towards God, and faith in Jesus Christ; that they *must* do it, in order to be saved. Yet they do not repent, they do not believe in Christ with the heart unto righteousness, and are not severed from sin and danger. The truth must be pressed home upon such hearts, until they feel the power of acknowledged truth; then they will fly to Christ for refuge, and not before.

This is equally true of those who have experienced the blessing of pardon, in relation to the blessing of holiness or sanctification. So strong is the power of sin, so soon do some of the remaining roots of bitterness spring up in the heart of the justified soul, that most if not all the children of God have detected in themselves a disposition to rest in present attainment, to be satisfied with a partial salvation.—Now unless this disposition is overcome, the individual in whom it is found will certainly backslide from the Lord, fall into darkness, and condemnation.

A conviction of the necessity of holiness, of our individual obligation to possess it in an eminent degree, even all the mind that was in Christ, is indispensable to overcome the disposition to rest in a partial salvation; to our advancement in the divine life, and that perfection of Christian character to which Enoch, Noah, Abraham, Paul, and many others have attained, and is equally the privilege of all who seek for full redemption in the blood of Christ.

Here arises an important question, How can that conviction which is so important, and indeed indispensable to the attainment of this blessing, be obtained?

It is undoubtedly the work of the Holy Spirit to produce it, by his powerful, yet silent operation upon the heart. But while we admit this conviction for holiness to be peculiarly the work of the Spirit, the gift of God, we believe that means are to be used to secure it to ourselves. All our blessings are the gift of God; the blessing of pardon is emphatically so,—and yet means are to be used to obtain it. We tell the unconverted sinner, who says he does not feel the need of salvation, he must pray, consider on his ways, and search the Scriptures, if he would feel that deep, evangelical conviction that is necessary to lead him to Christ for justification. There are means to be used by us, my brethren in the Lord, if we would obtain that deep feeling in relation to the purification of our hearts from all sin, without which we shall never be made free from the law of sin and death. We have no right to expect the work to be wrought by the Spirit, until we are engaged in the use of those means through which the Spirit ordinarily acts upon the heart; for while we remain inactive, we give fearful evidence that we have but little, if any, desire to be led into *all* truth.

I will here present some of the means to be used. Prayer is the most important, because without it all other means will be unavailing. "Ask, and ye shall receive." Do we then need an increased conviction for a present, a full salvation? Then let us cry,

"Deepen the wound thy hands have made
In this weak, helpless soul;
Till mercy, with its balmy aid,
Descend to make me whole."

The promise of being filled with righteousness, is to those that hunger and thirst for it, and those only. Do we not err in praying for the blessing of perfect love, when we do not feel its importance to that extent to make us importunate at the throne of grace? Should not our prayer rather be, "Convince me of my need?" Constant watchfulness should accompany our prayers. It is often the case, that in our closets, the class, or social prayer meetings, our minds are awakened to, and our hearts impressed with, the importance of holiness, and we resolve to seek until we find the pearl of great price. But we go out from the means of grace, mix with the world, lay down our watch; and our good desires, feelings and purposes, are like the morning cloud and the early dew,—they depart from us. How important, then, the direction of our Saviour, "What I say unto you, I say unto all, *Watch.*" Let us think, and reflect, that God designs that his people should be "the light of the world;" "the salt of the earth;" and that they are only so in proportion as they are holy. Let us reflect that possibly the salvation of some immortal spirit depends, under God, upon our being made holy. It is our duty to be living epistles of the purity and power of the gospel of Christ; to shed a hallowing influence on all around us; to be instruments of the salvation of our fellow beings. Therefore, if we would answer the great end of life; if we love our fellow sinners, and wish to glorify God in our bodies, and spirits, which are his, let us seek for full conformity to him, through the blood of the cross. Let us reflect upon what it has cost the Son of God to put this blessing within our reach. Think of his deep humiliation; how he who was rich, became poor. Let us dwell in our minds upon his agony in the garden; the cruel mockings and scourgings he endured. O! let us turn our eyes to Calvary; behold him as he expires there; hear him cry, "It is finished!" as he gives up the ghost. And why all this humiliation, suffering and death? Why does spotless innocence groan, and weep, and bleed? Why does the only begotten of the Father—the brightness of his glory—the express image of his person—endure such ignominy as this? The answer is, That he might purify unto himself a peculiar people, zealous of good works; that our hearts might be made the habitation of God through the Spirit, that he might present his people before the throne, without spot, and blameless. If we would feel right in reference to the subject of holiness, and realize its importance, we should remember that God has made holiness a necessary qualification for heaven. Nothing that is impure can enter there. "Without holiness no man can see the Lord." This declaration of the Most High as effectually bars the gate of the New Jerusalem against all whose robes are not washed and made white in the blood of the Lamb, as the cherubim and the flaming sword guarded

the way to the tree of life against fallen Adam, after his expulsion from Eden. If we would go to heaven, we must be holy.

Let us give ourselves to prayer, my brethren and sisters in the Lord,—meditate upon these things, and seek for holiness of heart, until we are made pure, and prepared to adopt the language of the poet,—

“Our souls and bodies we resign;
With joy we render thee
Our all,—no longer ours, but thine
To all eternity.”

ALPHA.

Lynn, September, 1839.

*Brief extracts from the Journal of Miss HANNAH SYNG BUNTING,
who departed this life in Philadelphia, May, 1832.*

(CONTINUED.)

May 13, 1825. Had a clearer view of God's fulness, and my own emptiness, at Mr. Paradise's class this afternoon.

May 14. At Mr. Waldo's meeting this evening;—not altogether pleased with him. I fear a wrong spirit has crept in among some of this people. They speak too lightly of the ministry. Lord save them from delusion and apostasy.*

May 15. Sabbath.—Rose this morning at four o'clock, to attend a meeting held in the form of a love-feast, at a class room in Forsyth street. I never heard so many witnesses, and such noble testimonies for perfect love. I exult to find this doctrine so fully believed by my brethren and sisters in New York. God grant a general inquiry may be made for it throughout the world of professing Christians. I am cheered to find several of my Presbyterian friends living in the enjoyment of it. Sat with great delight to-day, and heard Mr. Chase, Mr. Sandford, and Mr. Nichols preach the word of life. I view before me an ocean of love, which has neither bottom nor shore.

Rahway, (N. J.,) May 19. Came here yesterday;—spent most of this afternoon profitably conversing with my dear cousin D. on the deep things of God. Had a pleasant time in the evening at cousin Ashby's class, while listening to the simple, though clear and feeling

* This is a very judicious remark of Miss Bunting, and shows the soundness of her judgment, as well as the depth of her piety. It is pride and delusion which leads to contempt of the authorized ministers of Christ; and here apostasy generally has its origin. This the history of the Church abundantly confirms.

details of the dear people. I feel that my visit to New York has not been altogether in vain. I see nothing so desirable as holiness. I wish to be free from all else, that Christ may be all in all. I would not be found a moment from his side, as I am only safe while there. To get ready to die is my chief concern. O for a *fitness*, that when the summons is sent, I may say with joy, "Lord, I come!"

Crosswicks, May 22. Since I wrote last I have met with a severe trial, and am still laboring under it; yet, with the Psalmist, I can say, "Blessed be the Lord God, who daily crowneth and loadeth me with benefits." My mind is in a comfortable frame, and my prospects of eternal happiness are brightening. The country also looks charmingly since the reviving rain. Sweet are its smiles; and all seems peace. I am waked every morning by the warbling of the feathered songsters, who

"Praise their Maker all they can,
And shame the silent tongue of man."

I have enjoyed many solitary walks. Nature never appeared half so lovely! How I enjoy this relaxation! What a privilege to be far away from the busy haunts of men, with my mind calm, and free from the vexing cares of a city life! The stillness that surrounds me soothes my mind into a pleasing melancholy.

"I feel not now my bosom bleed,
Nor yet that *some things* o'er me press;
For O, *religion*! thou indeed
Art love, and peace, and happiness."

Philadelphia, May 29. My heart is penetrated with the goodness and love of God, in bringing me in safety to my residence. He has defeated my expectations with regard to my health. I return much worse than I went. For several days I have raised blood in coughing. I trust in the God of my salvation, "for unto him belong the issues from death." Abundantly more do I enjoy the consolations and sufficiency of grace when at home, than when travelling, visiting, &c. I only live to know my adored *Father's will*, and glorify him by suffering as well as doing. I sometimes wonder why I feel such an intense desire to be employed, without either power of body or mind, or any qualification for the great work.

June 12. "A father of the fatherless is God in his holy habitation." Yes, he is with his orphan child, and enables her to bear pain as she never did before, and cheers her weary spirit with a lively hope of, ere long, being released from the shackles of mortality, and brought for ever to bask in the fruition of his boundless and eternal love.

June 21. I feel as a moth in the mighty hand of Him who rideth upon the heavens. He shows me my weakness, but leaves me not to contend with my foes *alone*. May I lose nothing in this furnace,

but the dross of nature. I long to be more conformed to Christ, to be enabled to follow the great Sufferer, and rejoice to be counted worthy to suffer with him, that finally I may, "free from pain, his glory sing."

June 30. Earthly vanities are not only tasteless, but irksome. My infirm constitution admonishes me not to expect long life. I would regard each day as a reprieve from death, and have my conversation and my heart in heaven. I have but one object in view, which is to honor God in my body and spirit, which are his, and only his. My good actions, if any I perform, are *very* imperfect; but as "mere indifference to good is evil," I would have every power and faculty occupied in the cause of my Divine Saviour.

July 1. Disappointment and pain make up the sum of my earthly portion; "but my feet stand in an even place." I trust in God, and am helped. O, for more simplicity, and to be filled with love to the Most High! I firmly believe Jesus is preparing a mansion for me in a land where I shall experience no change, except from one degree of glory into another. When shall I be released from every infirmity, that I may enjoy my God without interruption, in that region where tears shall be wiped from off all faces?

"O were I entered there,
To perfect heaven restored;
O were I *now* caught up to share
The triumph of my Lord!"

July 2. Our dear Summerfield has at length landed on the peaceful shores where the storms of trouble never beat. Long and keenly did he feel the chastening hand of the Almighty. Yes, one of the most glorious *lights* God hath bestowed upon his Church, is *gone!* cut down in the flower of his age, by the relentless hand of *death!* I am led to adore this mysterious providence, and must acknowledge, "Though clouds and darkness are round about him, yet justice and truth are the habitation of his throne." But who now shall strengthen our hands in this weary land of shadows? But I am silenced by the voice of Him who says, "Shall I not do what I will with my *own?*" Summerfield did not sleep as others do. Divine love and benevolence for his wretched fellow creatures burned upon the altar of his devout heart. I never knew one possessed of equal qualifications to advance the cause of God. He did honor to it by his abundant labors. May his mantle fall on our young Elishas!

I would bring a sacrifice of thanksgiving to God that I am still alive in a dying world. I wish so to order my life, that I may say with one, "I am ready to die, but willing to live." Many, this excessively warm weather, have had to obey a hasty *call*. A few doors from our dwelling, the summons was sent to a man and his wife in one short week.

"O time,—than gold more precious."

Hilton, July 5. This day I have completed my twenty-fourth year. I am led to wonder at the mercies of God, which have followed me from my *cradle*. I expect they will continue with me to my *tomb*.

I realize that *time* with me is on the wing. Lord, enable me duly to prize and weigh *each* hour. I know "that life is long which answers life's *great end*."

Philadelphia, July 10. My heart is filled with sorrow, hearing the mournful news of my cousin Daniel's severe illness. Lord, support his dear sister on her hasty journey. From our early days Daniel and myself have been much united. There is but a few weeks' difference in our ages. We commenced the Christian course nearly together, and perfectly coincided in sentiment. Yes, he was "lovely in life," and I feel that if he is now to be torn away, that in "*death* we shall not be divided." Our friendship will only consummate in eternity.

I spent last week profitably at Hilton : am better in body since my return. God's *will* is blessed ; and whether it be for or against me, I receive it all as from his hand. Owing to the weakness of my body, I cannot use as much self-denial as in time past. I pray that I may be saved from inactivity and needless self-indulgence. Lord, guide me, and let thy glory be my constant aim.

Three girls of my Sunday school class have been promoted as teachers. I have a godly jealousy over them, and desire they should feel their awful responsibility. I begin to hope the labor of six years will not be altogether in vain.

July 12. I more fully realize that time is receding, and eternity is heaving in *view*. My beloved cousin, Daniel Ellis, on Sunday last, (July 10,) at four o'clock, exchanged a state of suffering for a peaceful immortality. His dying moments were not those of ecstatic joy, but calm and serene as summer evenings are. Perhaps some, on viewing him cut down in the bloom of youth and usefulness, and snatched from the fond embrace of an amiable wife and lovely babe, may be inclined to say, "How sad !" But I adore the goodness of God in calling him so *early* to his glory. Daniel labored faithfully for that which endureth unto eternal life. God set him to work ; and shall he not, when he pleases, *call* him away, and give him his hire ? All his toils are now ended ; he has bid adieu to this passing world, and is *now* enjoying the delights of heaven, seeing things that have never entered into the heart of man, and which in this life are impossible to be conceived. My soul exults in the prospect of soon joining him in the skies. I feel as a stranger in a weary land, restless, and sighing for a better inheritance.

July 21. Notwithstanding my unworthiness, God deigned to visit me in band to-night. One of my dear sisters has been for some weeks under a cloud. May it speedily burst in blessings on her head.

I long for a life of entire devotion to God, and to be constantly employed in his service. I dare not stop to play with bubbles, while souls, bought with the *price* of a Redeemer's blood, are perishing. True, my sphere of usefulness is very limited; yet God will not despise the day of small things. If I cannot perform great achievements, yet I may be found often in secret places, wrestling for Zion's prosperity. I would press through summer's heat and winter's cold, knowing that when the world's short week of toil is o'er, my reward will be glorious. When I contemplate the felicities of heaven, I am ready to say,

"When shall I see my Father's face,
And in his bosom rest?"

July 24. I desire to be ever on the wing, and watch, saying, "Here am I, Lord; send me where thou wilt."—Rode twenty miles to-day, to Miss Pepper's Sabbath school. Verified the truth of this promise, "They that water, shall be watered." Rev. Joseph Pilmoor is lodged in the garner above. His memory failed on all points but the subject of religion. *This* he was ever alive to. Nearly all the veterans of Mr. Wesley's time have gone to meet him, doubtless in the Paradise of God.—This evening every feeling, every pulse of my heart, is *peace*.

July 13. I am not left to guess at the evidences of God's holy religion. The light of the Spirit will be imparted, not only as it respects justification, but sanctification.

Aug. 15. Let me lose sight of self and self-dependence, that Christ may be all in all. Much devolves upon me. I have no strength of my own. I lean upon Jesus, and am only mighty in *his* might.

Martha Boyl, instead of being in excruciating pain, is now enjoying the blissful realities of heaven! A short time before her dissolution, she started from a long silence, and said to her weeping friends, "I have not been with you. A view of heaven and glory has been revealed;" and then ceased speaking for ever. In love-feast, this evening, it seemed as if her spirit was near.

Aug. 20. Sweet communion my soul has this hour enjoyed with the Father of spirits. The calm of evening fits the mind for contemplation. How are the closing hours of each day calculated to warn me of the approach of the awful night of the grave! Yet I look forward with joy to the period when I shall quit this state of trial, and lay this feeble body in the narrow house of the dead, in the full and certain hope of a joyful resurrection. O, then, thrice welcome the shadows of the evening, and the darkness of the tomb, for they are but the way to the realms of eternal glory.

Aug. 21. How good is the Lord, after such a distressing drought, to bless the earth with nearly a week's rain.—I have been very much secluded, and had but little society of late; but God is with me in all

I do: no melancholy void is left in my days. "How oft I look to the heavenly hills," where I expect to meet with those I have loved and lost below. This morning being inclement, I was at a loss to know the path in which to walk: however, I ventured to the sanctuary, and my hungry soul was filled with good things. I believe Mr. Pease is sent of God among us. His discourse was from Acts ix. 31. I am striving to walk in the fear of the Lord. I possess much comfort in the Holy Ghost:—had access to the throne of grace, praying for the conversion of sinners.

Aug. 30. One year the Lord has had the *entire* possession of my heart. I strive to live each moment as seeing Him who is invisible. Jesus gladdens me daily with his love. I am relieved from all servile fear, and death is robbed of its terrors. I can shake hands with it, as with my friend. I have just returned from worshipping again in the pleasant woods of Gloucester. It was as last year, and much more abundant. Surely God was there.

(*To be continued.*)

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

BY REV. JOHN FLETCHER.

LETTER III.

IV. Why the Lord manifests himself to the children of men, is an important question, which I now come to consider. It is not, we may easily think, for the gratification of their curiosity, but for purposes worthy of his wisdom; and what these are, we shall soon learn, if we reduce divine manifestations to three general classes, extraordinary, ordinary, and mixt ones; and then consider the design and use of each, as it may be collected from Scripture.

I. To begin with manifestations of the extraordinary kind: they are such as are either merely external, or vouchsafed to a few only on particular occasions, and are by no means essential to salvation.

1. Some of these are calculated to rouse the thoughtless into consideration. Of this kind was the manifestation some were favored with, a little before our Lord's passion: "As he prayed, there came a voice from heaven, saying, I have glorified my name, and will glorify it again. The people that stood by and heard it, said it thundered!" They looked upon the extraordinary call as something common and natural. "Others said, An angel spake to him." But Jesus said, "This voice came not of me, but for your sakes."

2. Others are intended as a last warning to notorious sinners. Of

this nature was the terrifying sight Nebuchadnezzar had, in his second dream of "a Watcher and Holy One coming down from heaven, and crying aloud, Cut down the tree." And that of the mysterious hand, which wrote Belshazzar's doom on the wall, while he profaned the sacred vessels in his night revels.

3. Some are designed for the protection of God's people, and the destruction and humiliation of their proud enemies. As when the "Lord looked to the Egyptians, through the pillar of fire, and troubled their host:" when "he cast down great stones from heaven" upon the armies of the five kings, who fought against Israel: or when he manifested his presence in Nebuchadnezzar's furnace to quench the violence of the flame, preserve the three confessors, and convince the raging tyrant that God's kingdom ruleth over all.

4. The design of others is to encourage the children of God in dangerous enterprises, or direct them in important steps. Of this kind was that to Joshua, before he began the conquest of Canaan; and that to St. Paul, when the "Lord stood by him" in the prison, and informed him he must bear witness to him also at Rome.

5. Some are calculated to appoint some persons to uncommon services and trials, or to the prophetic and ministerial office: as to that in which Noah was commissioned to build the Ark, Abraham to offer up Isaac, Moses to deliver Israel, Nathan to reprove David, Balaam to bless Israel, and Jeremiah to preach to the Jews.

6. Others again are designed to answer providential ends for the deliverance of the people of God, as those of Gideon; or spiritual ends of reproof, instruction, and consolation to the Church throughout all ages, as most of the revelations vouchsafed to the prophets, and to St. John.

II. The manifestations essential either to the conversion of sinners, or edification of saints, and which the word of God and the experiences of Christians show to be common to all believers of the Church, are of the ordinary kind, and their use or design is,

1. To make the word "spirit and life, quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder soul and spirit," that the Gospel may not come to sinners, "in word only, but also in power, and in the Holy Ghost, and in much assurance."

2. To ease an anguished conscience, and impart the peace of God to a troubled mind: as in the case of broken-hearted David, mourning Hezekiah, weeping Peter, and Paul agonizing in prayer.

3. To reveal Christ to us, and in us, so as to make us savingly believe, and "know in whom we have believed," according to the experiences of Peter, Lydia, Cornelius, and every living member of Christ.

4. To open a blessed intercourse and keep up a delightful communion with Christ; as appears from the experience of believers illustrated in the Canticles.

5. To silence the remains of self-righteousness, and deepen the humiliation of our souls, as in the case of Job. To make us "grow in grace, and in the knowledge of our Lord Jesus Christ. To bruise Satan under our feet," yea, to bruise the serpent's head in our hearts, and seal "the exceeding great and precious promises given to us, that we might be partakers of the divine nature," and continue "immovable, always abounding in the work of faith, the patience of hope, and the labor of love." In a word, to "strengthen us with might, by God's Spirit, in the inner man, that Christ may dwell in our hearts by faith, and we may be filled with all the fulness of God."

6. To prepare us for great trials, support us under them, and comfort us after them. This was our Lord's experience before his temptation, after he had overcome the tempter, and when he was in the height of his agony. This was also the case of David, St. Paul, and of all the apostles, when they had been scourged for the name of Jesus; and it is still the case of all true and deep mourners in Zion.

7. And lastly, to make us "depart in peace," as Simeon; or die in perfect love with our enemies, and in the full triumph of faith, as St. Stephen. All who live and die in the Lord, partake, more or less, of these ordinary displays of his powerful presence; and I desire you, sir, to remember that it is *chiefly*, if not only, in support of these important manifestations, I take up the pen.

III. The third class of manifestations, is that of *mixt ones*: so called, because they are partly extraordinary, and partly ordinary. Some are ordinary in their design, and extraordinary in their circumstances. Of this sort was the manifestation to the Apostles, Acts iv. 31. The design of it was merely common, that is, to comfort them under contempt, and encourage them to do good and suffer evil; but the "shaking of the place where they were assembled," was an uncommon circumstance. The same thing may be said of the descent of the Holy Ghost on the one hundred and twenty who were assembled in the upper room on the day of pentecost; and, some time after, on Cornelius and his soldiers. That they should be baptized with the Holy Ghost and spiritual fire, was not extraordinary, since it is the common blessing which can alone make a man a Christian, or confirm him in the faith: but that the sound of a rushing wind should be heard, and luminous appearances seen resting upon them, that they should have been enabled to speak the wonderful works of God in other tongues, were uncommon circumstances attending their spiritual baptism.

Some manifestations are mixt, both as to their design and circumstances. That the iniquity of Isaiah should be put away, and St. Paul converted, were not uncommon things; they are the common effects of ordinary manifestations: but that the prophet should be commissioned to preach to the Jews, and the apostle to open the eyes

of the Gentiles, were extraordinary circumstances; as also a flying cherub appearing to the one, and a light brighter than the sun blinding the other.

IV. For want of distinguishing properly between what is ordinary and extraordinary, in mixt manifestations, persons who are not possessed of a clear head, or what is worse, of an honest heart, conclude, that none but enthusiasts speak now of divine manifestations. If they hear it affirmed, that they must be converted as well as St. Paul, they pertly ask whether they are Jews, and whether they must be struck to the earth by a voice from heaven? They wilfully forget that our Lord spake to his hearers as sinful men, and not as bigoted Jews, when he said, "Except ye be converted, ye cannot enter into the kingdom of heaven." They obstinately refuse to see that the circumstances of the apostle's falling to the ground, &c., were not essential to his conversion, and had no other use than to make his call more remarkable for the conversion of the Jews and comfort of the Christians. When the same prejudiced persons are told that they must be "born of the Spirit, and receive the Holy Ghost," as well as Cornelius and his servants, overlooking the ordinary baptism of the Spirit, they pitch upon the extraordinary circumstance of the gift of tongues, imparted for a season, to remove the prejudices of the Jews, and to draw the attention of the Gentiles; and think, with a sneer, and a charge of enthusiasm, to overturn the apostolic saying, "If any man hath not the spirit of Christ, he is none of his." Be not deceived, sir, by these persons. Acknowledge, that so sure as you want the regenerating knowledge of Christ, you want the manifestation of his Spirit, without which he can never be known savingly. To return:—

Though I contend only for the ordinary manifestations of Christ, I am far from supposing that all *extraordinary* or *mixt* manifestations have ceased. Such a concession would savor too much of the spirit of infidelity, which prevails in the Church. They are more frequent than many imagine. To instance, in one particular, how far I am from acquiescing in that infidel spirit:—I am so attached to that old book, the Bible, as to say of many, who pass for ministers of Christ, "Wo to the foolish prophets," that follow their own spirit, "and have seen nothing; that say, The Lord says, and the Lord hath not sent them." I think the desire of being styled reverend, and right reverend, and the prospect of a living or a mitre, are very improper motives for assuming the sacred character. And I am such an enthusiast as to believe our Church, in the right for requiring that all her ministers should not only be called, but even *MOVED* by the Holy Ghost to take the office of ambassadors for Christ upon themselves. (*Ordination.*)

V. Having manifested the design and use of ordinary manifestations,

it may not be improper to touch upon the abuse of them. Their genuine tendency is to humble to dust. The language of those who are favored with them is, "Will God indeed dwell on the earth? Lord, what is man, that thou art mindful of him, and the son of man, that thou visitest him?" Now, that I "see thee, I abhor myself. I am not worthy of the least of thy mercies. I am dust and ashes." But as there is nothing which the heart of man cannot be tempted to corrupt and pervert, so, as soon as the power attending the manifestation is a little abated, Satan begins to shoot his fiery darts of spiritual pride. "You are a peculiar favorite of heaven," whispers that old serpent; "few are so highly blessed. All your enemies are scattered; you need not be so watchful in prayer, and so strict in self-denial; you shall never fall." If the believer is not upon his guard, and quenches not these fiery darts with his shield, as fast as the enemy throws them, he is soon wounded, and pride kindles again upon him.

St. Paul himself was in danger from this quarter: "There was given him a thorn in the flesh, a messenger of Satan, to buffet him, lest he should be exalted above measure, through the abundance of the revelations." Aaron and Miriam fell into this snare, when they spake against Moses, saying, "Hath the Lord indeed only spoken by Moses? Hath he not spoken by us also?" David likewise acknowledges his error in this respect: "In my prosperity, I said, I shall never be moved; thou Lord, of thy goodness, hast made my hill so strong;" but my heart was lifted up, and my confidence partly carnal; therefore "thou didst turn thy face from me, and I was troubled." The way to avoid the danger is to forsee it: to look much to the lowly Jesus, and upon the first approach of a temptation to pride, to give, with double diligence, all the glory to Him that graciously bestowed all, and to take, with double care, all the shame of our sins to ourselves. St. Paul's direction in this case is excellent: "Because of unbelief some were broken off, and thou standest by faith. Be not high minded, but fear."

Another genuine effect of divine manifestations is an increase of confidence in the Lord, and of activity in his service. What holy boldness filled the souls of those worthies, who, "through faith, wrought righteousness, and turned to flight the armies of the aliens!" How did the love of Christ constrain the disciples to speak and act for God after the day of pentecost! Nothing could exceed their fortitude and diligence. Nevertheless, if the temptation to pride is yielded to, the Comforter is grieved, and carnal security, indolence of spirit, and indulgence of the flesh, insensibly prevail. The deluded professor, though shorn of his strength, like Samson, fancies himself the same. "Soul," says he, "thou hast goods laid up for many years," even for ever; though the Lord manifest himself to thee no

more, be neither uneasy nor afraid: he changes not. Sometimes the delusion grows to that height, that the farther he goes from the kingdom of God, the stronger he imagines his faith. He even speaks contemptuously of that kingdom. He calls "righteousness, peace, and joy in the Holy Ghost," a frame, a sensible feeling, a low dispensation, beyond which he has happily got. He thanks God, he can now rest upon the bare word, without an application of it to his heart; that is to say, he can be fully satisfied with the letter without the Spirit, he can feed upon the empty husks of notions and opinions, as if they were power and life.

The end of this dreadful mistake is generally a relapse into gross sin. Witness the falls of David and Solomon; or, what is not much better, a settling in a form, without the "power of godliness," as the Laodiceans of old, and too many now, who "have a name to live, and are dead." The only way to avoid this precipice is to follow the light of the first manifestation, and look daily for new visits from Christ, till he makes his "abode with us," and we "walk in the light as he is in the light." A manifestation of the Spirit last year will no more support a soul this year, than air breathed yesterday will nourish the flame of life to-day. The sun which warmed us last week must shine again this week. Old light is dead light. A notion of old warmth is a very cold notion. We must have fresh food daily, and though we need not a new Christ, we need, perpetually, new displays of his eternal love and power. The Lord taught us this important lesson, by making the manna he gave Israel in the wilderness to disappear every day, and causing that which was not gathered fresh to "breed worms and stink." Nevertheless, as the mysterious food kept sweet in the golden pot in the ark, so does the heavenly power in Christ, to whom every true Israelite will come daily for new supplies of hidden manna, for fresh manifestations of the Holy Spirit. Thousands, by not considering this, seek the living among the dead, fancying that a living Saviour is to be found in dead experiences, and that all is well, though they "live after the flesh," and are perhaps "led captive by the devil at his will." But when their souls awake out of this dangerous dream, they will be sensible of their mistake, and frankly acknowledge, "God is not the God of the dead, but of the living;" and that "if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

Leaving these lukewarm, formal Laodicean professors to the mercy of God, I subscribe myself, sir, yours, &c.,

JOHN FLETCHER.

For the Guide to Christian Perfection.

LOVE-FEAST AT NORTH RUSSELL STREET CHURCH, BOSTON.

The superior enjoyments possessed by those who are blessed with a sanctified heart, are visible to all those acquainted with their spirit and practice. Such persons possess a living faith; they pursue "the even tenor of their way," having "peace like a river," in the enjoyment of complete victory over Satan, the world, and the flesh. Being "cleansed from all filthiness of flesh and spirit," they "perfect holiness in the fear of God." They are always in the path of duty, "prepared for every good word and work, praying without ceasing, and in every thing giving thanks." They are striving "to comprehend with all saints, what is the breadth, and length, and depth, and height, and to *know* the love of Christ, which *passeth* knowledge, that they may be filled with all the fulness of God." And then continuing to "grow in grace" *daily*, they add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity." So continuing they are "kept by the power of God through faith unto" eternal "salvation."

This is that great salvation that the son of God suffered and died to purchase for all his people. Making it their *privilege* and *duty* to "secure the" first "principles and doctrines of Christ," and go on unto perfection.

This was the glorious and delightful theme on which we dwelt at the Love-feast.

The greater proportion of those who were witnesses for Christ on that blessed occasion, were either in present possession of the "unspeakable gift," or were ardently seeking it. Many testified that God *had* all the heart; that they dwelt in him, and dwelt in love. So great was the presence of God in the midst of us, and so important and glorious did the doctrine of holiness appear, that all who neglect it, must have felt sinfully deficient.

But I think had God spoken in the midst of us, and said to every heart, "What wilt thou that I shall do unto thee?" all would have responded; *Create in me a clean heart, O God.*

Now, thoughtful reader, have you the full blessing of perfect love? If you have, retain it by faith that worketh by love. If you have not, do you see, and *feel* its importance? It is the will of God, even *your* sanctification. Will you resist his will? Do you not love holiness? If you do not, how can you love God, or heaven? If then, your soul should now be required of you, you would not desire hea-

ven, because it is a holy place. Do you think you would enter there, in this state of mind? Are you not stupid on this subject? Is it not your *present duty* to love God with *all* the heart? Is it enough that you have made a profession of religion? Is it not your duty, as a professor, to be *holy*, as it was to repent, that you might be forgiven? Then why do you delay?

But you say, I desire this blessing. How much do you desire it? Are you willing to be a "whole burnt offering?" To be, and do what God requires? Are you willing now? Are you willing to receive it as God requires by faith? By faith *now*, without the deeds of the law?

Do you believe God is willing? able to do what he wills? Is he not ready to do, what he is able and willing to do? Then, why not now, as you are, "take God at his word," and be entirely saved? Do not delay; you *must* be holy to be useful, to be happy, and to be saved. For without holiness no man shall see [enjoy] the Lord.

September, 1839.

J. H.

EXTRACT OF A LETTER.

[We are permitted to copy the following from a letter to a friend in this city. It breathes the spirit of holiness, and will be interesting to our readers.]

RESPECTED FRIEND,—We have thought much of you, and others, and of our dear friends at ———, since we left. We cannot divest our minds of all concern for your spiritual welfare. We remember you often, and should joy to be with you, and behold your joy and steadfastness in the Lord. We have great peace in believing, and our inward comforts have greatly increased since we have been here. O the precious doctrine of holiness! O the preciousness of believing a full Saviour into the soul, a Saviour to take entire possession! How precious simple faith! Here we love and delight in duty—we love preaching, prayer-meetings, class-meetings, band-meetings, and have Jesus in them all. But the soul of all is, a risen, full Saviour. We can say, My Saviour, my Saviour, *now*! We pass not without, but through the form into the power—through the sign into the centre—through the means into the end. And all, all is by simple faith. Here pure love reigns:—no hardness—no shyness—no blindness to duty or privilege. How empty all without God! With God in the soul, the heavens and the earth, and all within them smile. Without God, they are only a sepulchre, a gloomy grave. While we give all to God, he returns all with a hundred fold more, back into the soul. For his sake, we resign the world, and he turns it into a Paradise. This is heaven below. O for a new and overwhelming baptism! O my friend, believe for this holy baptism now. O the fulness! I am persuaded that we do not enter into the depths of the meaning of a full baptism of the Holy Ghost. But let us try to fathom it, and if we find it impossible, and sink in the effort, it will only be into an ocean of love. There

is nothing dark to a soul truly alive to God; nothing hard or tedious; nothing unkind or uncharitable: but it is love, pure holy love. This is truth—I feel its fire—it kindles as I write. This is a baptism worthy the holy name of a baptism of the Holy Ghost. If the soul shouts, we say, Amen; if it sinks in awful, silent admiration, unable to give utterance to its emotions, we respond, Glory! Glory! How our hearts chime to the anthems of angels, “Hallelujah, the Lord God omnipotent reigneth.” By this grace, we now triumph over sin and the devil, and shall triumph over death and hell. We shout, Victory, victory, victory! Blessed be the Lord, our Lord. Whether rich or poor, we can all drink at this fountain. “See yonder is the glory, it lies but just before thee.”

July, 1839.

For the Guide to Christian Perfection.

LETTER FROM A CLERGYMAN.

DEAR BROTHER,—Since I experienced the pardoning love of God, which is something more than five years, I have felt the need of a deeper work of grace, as being essential to qualifying me for the performance of those high duties, which as a child of God I always felt to be resting upon me. At times, and indeed always, when the subject was introduced, whether in the sacred desk by the minister of the Lord Jesus, or in the social circle by private members of his church,—whether by reading authors upon the subject—private conversation with individuals, or in secret prayer before God in my closet,—*whenever* the subject came up before my mind, I *ever* felt the *great* need of being holy, and entirely consecrated to the Lord. The very word holiness, whenever mentioned or thought upon, has been to me as an inspiration of life eternal to the soul; and, oftentimes have I dwelt upon it with that delight, I might say ecstasy, unknown to any but him to whom experience has taught it.

Oftentimes when calling on the Lord, in view of those sacred duties upon which I was well aware I must soon enter, has my soul struggled in agony to be delivered of the remaining corruptions, which I had daily evidence existed within.

Sometimes the combat with the powers of darkness would be so severe, that, like the Psalmist, I would be led to exclaim, “I shall one day fall by the hand of my enemy.” Then again, *holiness*, like a life-boat to the drowning mariner, has appeared in view, encircled as in letters of gold, with the motto, “For this contend, and you will conquer,” carrying with it life and energy to the soul for a fresh assault, and lighting up in the breast the cheering hope that the field

would ere long be won,—the victory gained. I knew not that the Lord was so near me, saying, “Eat and live,” or I had no need to have sought for years the evidence of the blessing; it was God’s will I should have it then. If instead of bemoaning my unlikeness to God, and almost despairing of ever obtaining the blessing, had I gone to the fountain opened by the soldier’s spear in the Redeemer’s side, saying, “Here, Lord, I give myself away—yield to be saved by grace;”—if instead of trying by a better life to do something which might enable me to come into the presence of God with a greater confidence, had I, covering myself with the atonement, plunged at once, with all my unlikeness to him, into the boundless abyss of his eternal love and mercy;—had I done this on my first setting out, I should have had less to say about the hours of darkness and sorrow which I spent struggling with the powers of unbelief, hardly knowing, at times, whether I was even *justified* in the sight of God.

But all my crying to God for deliverance, all my struggling with the enemy for victory, did no good, as I would not believe in this promise of God, “Whatever ye shall ask the Father in my name, he will give it you,” John xvi. 23. Or, “What things soever ye desire when ye pray, believe that ye receive them, and *ye shall have them*,” Mark xi. 24. But the moment I would rest on these promises, all *was* peace. This promise, like an impregnable fortress, secured me from the enemy; and however loudly he might howl without the gates, however violent his assaults might be to enter again within the walls where he once held so peaceful possession; one blow from this “sword of the Spirit,” would drive him away, and cause peace inexpressible to spring up in the soul, and songs of praise to break forth from the lips, because of the great goodness of God in granting deliverance and victory through the name of Jesus.

For a few months past, I have been trying to rest on this promise, and for much of the time, a holy peace has filled my soul. When I believed it, all with me was peace; but when I disbelieved, darkness was round about my path.

I went to the camp-meeting at Eastham, pleading with God to give me a convincing evidence of full redemption. While there, I did not (with a single exception, I believe,) doubt but God had cleansed my heart; I felt peace, but wanted a greater evidence. On hearing several discourses, I solemnly made up my mind to work for God, and let him bestow such blessings as he saw fit. While laboring in prayer in the evening, for the salvation of some friends who had publicly asked the prayers of God’s people, feeling the victory gained, and a peculiar nearness of God, I looked up by faith, and he filled my soul unutterably full of glory, and of God. Such a view of God’s goodness and mercy I never had before. With the poet I could say,

" 'Twas glory in my soul,
 'Twas glory all around."

My soul now lives in a clear atmosphere and an unclouded sky, viewing the height, and depth, and length, and breadth of everlasting love. I imagine some one says, "Such should be my enjoyments, could I have a like evidence." But remember this, my brother, the promise is the word of God, "Believe ye receive, and ye shall have." This is a rock firm as the eternal throne, and on it the Christian is safe. If God gives ecstasies of joy, praise him for it; but be sure to rest on a firmer foundation than even this, God's word, which *cannot* fail.

MAHAN ON CHRISTIAN PERFECTION.

Rev. Mr. Mahan, President of the Oberlin Collegiate Institute, has written a very able defence of the doctrine of Bible holiness, which is concluded with an account of his own experience. After having been several years a minister of the gospel, his mind was directed especially to this great and glorious doctrine. The result follows as written by himself. I set my heart, (says he,) by prayer and supplication to God, to find the light after which I had been so long seeking.

In this state I visited one of my associates in the Institution, and disclosed to him the burden which had weighed down my mind for so many years. I asked him, if he could tell me the secret of the piety of Paul, and tell me the reason of the strange contrast between the apostle's experience and my own. In laboring for the salvation of men, I observed, that my feelings often remained unmoved and unaffected, while Paul was constantly "*constrained*" by the love of Christ. Our conversation then turned upon the passage "The love of Christ constraineth us," &c. While thus employed, my heart leaped up in ecstasy indescribable, with the exclamation, "I have found it." I have now, by the grace of God discovered the secret after which I have been searching these many years. I understood the secret of the piety of Paul, and knew how to attain to that blissful state myself. Paul's piety all arose from one source exclusively, a sympathy with the heart of Christ in his love for lost man. To attain to that state myself, I had only to acquaint myself with the love of Christ, and yield my whole being up to its sweet control.

Immediately after this, I came before the church and disclosed to them what I then saw to be the grand defect in my ministry. 1. Christ had been but as one chapter in my system of theology, when he should have been the sun and centre of the system. 2. When I thought of my guilt and need of justification, I had looked to Christ exclusively, as I ought to have done. For sanctification, on the other hand, to overcome the "world, the flesh, and the devil," I had depended mainly upon my own resolutions. Here was the grand mistake, and the source of all my bondage under sin. I ought to have looked to Christ for sanctification as much as for justification, and for the same reason. The great object of my being

now was, to know Christ, and in knowing him to be changed into his image. Here was the "victory which overcometh the world." Here was the "death of the body of sin." Here was "redemption from all iniquity," into the "glorious liberty of the children of God." At this time, the appropriate office of the Holy Spirit presented itself to my mind with a distinctness and interest never understood nor felt before. To know Christ was the life of the soul. To "take of the things of Christ and show them unto us," to open our hearts to understand the Scriptures, to strengthen us with might in the inner man, that we might comprehend the "breadth and depth, and length and height, and know the love of Christ which passeth knowledge," and thus be "filled with all the fulness of God," is the appropriate office of the Spirit. The highway of holiness was now for the first time rendered perfectly distinct to my mind. The discovery of it was to my mind as "life from the dead." The disclosure of this path had the same effect upon others, who had been, like myself, "*weary*, tost with tempest, and not comforted." As my supreme attention was thus fixed upon Christ, as it became the great object of my being to know him, and be transformed into his likeness, and as I was perpetually seeking that divine illumination by which I might apprehend him, an era occurred in my experience, which I have no doubt will ever be one of the most memorable in my entire past existence. In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ, as manifested in the mysteries of the redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that in view of it, my heart melted and flowed out like water. The heart of stone was taken away, and a heart of love and tenderness assumed its place. From that time I have desired to "know nothing but Jesus Christ and him crucified." I have literally "esteemed all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and the knowledge of Christ has been eternal life begun in my heart.

Now when the Lord Jesus Christ was thus held up among us by myself and others, a brother in the ministry arose in one of our meetings and remarked, that there was one question to which he desired that a definite answer might be given. It is this, "When we look to Christ for sanctification, what degree of sanctification may we expect from him? May we look to him to be sanctified wholly, or not?" I do not recollect that I was ever so shocked and confounded at any question before or since. I felt, for the moment, that the work of Christ among us would be marred, and the mass of minds around us rush into Perfectionism. Still the question was before us; and to it we were bound, as pupils of the Holy Spirit, to give a Scriptural answer. We did not attempt to give a definite answer to it during that time. With that question before us, brother Finney and myself came to New York, and spent most of the winter together, in prayer and the study of the Bible. The great inquiry with us was, what degree of holiness may we ourselves expect from Christ, when we exercise faith in him, and in what light shall we present him to others, as a Saviour from sin. We looked, for example, at such passages as this, passages of which the Bible is full, "And the very God of peace sanctify you wholly, and I pray God, your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." We looked at such passages, I say, and asked ourselves this question, Suppose an honest inquirer after holiness, comes to us, and asks of us, What degree of holiness is here promised to the believer? May I ex-

pect, in view of this prayer and promise, that God will sanctify me wholly, and preserve me in that state, till the coming of our Lord Jesus Christ? What answer shall we give him? Shall we tell him that merely *partial* and not perfect holiness is here promised, and that the former and not the latter he is here authorized to expect? After looking prayerfully at the testimony of Scripture in respect to the provisions and promises of divine grace, we were constrained to admit, that but one answer to the above question could be given from the Bible; and the greatest wonder with me is, that I have been so long a "master of Israel, and have never before known these things." Since that time we have never ceased to proclaim the redemption of Christ as a full redemption. Nor do we expect to cease proclaiming it as a full and finished redemption, till Christ shall call us home. For myself, I am willing to proclaim it to the world, that I now look to the very God of peace to sanctify me wholly, and preserve my whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ. I put up this prayer with the expectation that the very things prayed for will be granted. Reader, is that confidence misplaced? In expecting that blessing, am I leaning upon a broken reed, or upon the broad promise of God?

There is one circumstance connected with my recent experience, to which I desire to turn the special attention of the reader. I would here say, that I have forever given up all idea of resisting temptation, subduing any lust, appetite or propensity, or of acceptably performing any service for Christ, by the mere force of my own resolutions. If my propensities which lead to sin, are crucified, I know that it must be done by an indwelling Christ. If I overcome the world, this is to be the victory, "even our faith." If the great enemy is to be overcome, it is to be done "by the blood of the Lamb."

Believing, as I now do, that the Lord Jesus Christ has provided special grace for the entire sanctification of every individual, for the subjection of all his propensities, for a perfect victory over every temptation and incentive to sin, and for rendering us, in every sphere and condition in life, all that he requires us to be; the first inquiry with me is, In what particular respects do I need the grace of Christ? What is there, for example, in my temper, that needs correcting? Wherein am I in bondage to appetite, or to any of my propensities? What are the particular responsibilities, temptations, &c., incident to each particular sphere and condition in life, in which the providence of God has called me to act? What is the temper that I ought, then, to manifest, so that I may every where, and under all circumstances, reflect the image of Christ?

Thus having discovered my special necessity, in any one of the particulars above referred to, my next object is, to take some promise applicable to the particular exigency before me, and go directly to Christ for the supply of that particular necessity. By having the eye of faith perpetually fixed upon Christ in this manner, by always looking to him for special grace in every special exigency, yes, for "grace to help in every time of need," how easy it is to realize, in our own blessed experience, the truth of all the "exceeding great and precious promises" of divine grace. How easy it is to have the peace of God, which passeth all understanding, "keep our hearts and minds through Christ Jesus." "Our peace is then as a river, and our righteousness as the waves of the sea." The mind seems to be borne upward and onward, as upon an ocean of light, peace, and blessedness, which knows no bounds.

"O glorious change! 'tis all of grace,
By bleeding love bestowed
On outcasts of our fallen race,
To bring them home to God;
Infinite grace to vileness given,
The sons of earth made heirs of heaven."

And now, reader, "My heart's desire and prayer to God" for you, is, that you may know this full redemption. If you will cease from all efforts of your own, and bring your sins, and sorrows, and cares, and propensities which lead into sin, to Christ, and cast them all upon him; if with implicit faith, you will hang your whole being upon him, and make it the great object of life to know him, for the purpose of receiving and reflecting his image, you will find that all the "exceeding great and precious promises" of his word, are, in your own blissful experience, a living reality. The waters that Christ shall give you, "shall be in you a well of water springing up into everlasting life." You shall have a perpetual and joyful victory over the "world, the flesh, and the devil." Every where, and under all circumstances, your peace in Christ shall be as a "river, and your righteousness as the waves of the sea." "O taste and see that the Lord is good." "There is no want to them that fear him." And, reader, when your cup is once filled with the love of Christ, you will then say with truth, "The half has not been told me." "Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him."

LETTERS BY MR. WESLEY.

TO MISS FURLEY.

Newcastle-upon-Tyne, June 14, 1757.

You have reason to praise God for what he has done, and to expect all that he has promised. Indeed, if it were required that you should work this in yourself, your impotence might be a bar to your expectations; and so might your unworthiness, if God required any merit of yours, in order to his working in you. But what impotence in you can be a bar to the almighty power of God? And what unworthiness can hinder the free love of God? his love in and through Christ Jesus? So that all the promises lie fair before you. The land flowing with milk and honey, the Canaan of his perfect love, is open. Believe, and enter in!

It is an observation of one of the ancients, that it is far easier not to desire praise than not to be pleased with it. A bare conviction that it is, generally speaking, deadly poison, may prevent our desiring it; but nothing less than humble love filling the heart, will prevent our being pleased with it; for the sense of honor is as natural to man as the sense of tasting or feeling. But when that which is spiritual is fully come, this which is corrupt naturally shall be done away.

Whatever enemies you have, it is enough that you have a Friend who is mightier than them all. O let him reign in your heart alone!

TO MISS HARDY.

December 26, 1761.

DEAR SISTER,—The path of controversy is a rough path. But it seems smother, while I am walking with you: so that I could follow you through all its windings; only my time will not permit.

The plain fact is this: I know many who love God with all their heart, mind, soul, and strength. He is their one desire, their one delight, and they are continually happy in him. They love their neighbor as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They "rejoice evermore, pray without ceasing, and in every thing give thanks." Their souls are continually streaming up to God in holy joy, prayer, and praise. This is plain, sound, Scriptural experience: and of this we have more and more living witnesses.

But these souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would, by always thinking, speaking, and acting precisely right. For want of better bodily organs, they sometimes inevitably think, speak, or act wrong. Yet I think they need the advocacy of Christ, even for these involuntary defects; although they do not imply a defect of love, but of understanding. However that be, I cannot doubt the fact. They are all love; yet they cannot walk as they desire. "But are they all love, while they grieve the Holy Spirit?" No, surely; they are then fallen from their steadfastness; and this they may do even after they are sealed. So that, even to such, strong cautions are needful. After the heart is cleansed from pride, anger, and desire, it may suffer them to re-enter: therefore, I have long thought some expressions in the hymns are abundantly too strong; as I cannot perceive any state mentioned in Scripture from which we may not (in a measure, at least,) fall.

Persons who talked of being emptied before they were filled, were, for sometime, a great stumbling-block to me, too; but I have since considered it thus: the great point in question is, Can we be saved from all sin, or not? Now it may please God to act in that uncommon manner, purposely to clear this point; to satisfy those persons that they are saved from all sin, before he goes on in his work.

Forgive me, dear Miss Hardy, that I do but just touch upon the heads of your letter. Indeed, this defect does not spring from the want of love, but only for want of time. I should not wonder if your soul was one of the next that was filled with pure love. Receive it freely, thou poor bruised reed! It is able to make thee stand.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

NOVEMBER, 1839.

NO. 5.

For the Guide to Christian Perfection.

THE WITNESS OF THE SPIRIT.

The witness of the Spirit with our spirit, by which we cry, Abba Father, is a doctrine of the utmost importance to every Christian ; and yet, as Mr. Wesley observes, how little is it understood ! Of all the writers we have seen, Mr. Wesley is the clearest on this subject. In his account of the witness of the Spirit, nothing is conjectured, but every thing rests on the plain word of God. We may say the same of the witness of our own spirit, and of the distinction between the two. Almost all writers confound the witness of the Spirit with that of our own spirit, or in other words, they confound the witness of the Spirit with the *fruit* of the Spirit. Now, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, &c. These are so far from being the same thing with the witness of the Spirit, that they are the products of it.

Mr. Wesley's words are : "The original word may be rendered, either (as it is in several places) the witness, or less ambiguously, the 'testimony,' or 'the record ;' so it is rendered in our translation, 1 John, v. 11. 'This is the record (the testimony, the sum of what God testifies in all the inspired writings,) 'that God hath given unto us eternal life, and this life is in his Son.' " The testimony now under consideration, is given by the Spirit of God to and with our spirit. He is the person testifying. What he testifies to us is, "that we are the children of God !" The immediate result of this testimony is, "the fruit of the Spirit ;" namely, "love, joy, peace," &c. And without these the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin ; in a word, by whatever grieves the Holy Spirit of God.

"I observed, many years ago, it is hard to find words in the language of men to explain the deep things of God. Indeed, there are none that will adequately express what the Spirit of God works in his children. But perhaps one might say, *by the testimony of the Spirit* I mean, an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child

of God,—‘that Jesus Christ hath loved me, and given himself for me,’—that my sins are blotted out, and I, even I, am reconciled to God.”

Let us now turn our attention to what the same great divine teaches, on the witness of our own spirit. This, according to him, (and we think the Scriptures are clearly on his side,) is an inference which we draw from what we feel in ourselves; that is, from love, joy, peace, &c., the fruits of the Spirit which we are conscious of in our own breasts.

“With regard to this, the foundation thereof is laid in these numerous texts of Scripture, which describe the marks of the children of God, and that so plainly, that he who runneth may read them.

“Agreeably to this, are all those plain declarations of St. John, in his first Epistle, ‘Hereby we know that we do know him, if we keep his commandments,’ chap. ii. 3.—‘Whoso keepeth his word, in him verily is the love of God perfected; we know that we have passed from death unto life, because we love the brethren,’ chap. iii. 14. Yet all this is no other than rational evidence; the ‘witness of our spirit,’ our reason or understanding. It all resolves into this: those who have these marks, are children of God. But we have these marks; therefore we are children of God. Thus, by reasoning from what we feel in ourselves, we obtain the witness of our own spirit. But the witness of the Spirit is not obtained in any such way, but is direct, and preceeds, in the very nature of things, all inferential reasoning.

“That the ‘testimony of the Spirit of God’ must, in the very nature of things, be antecedent ‘to the testimony of our own spirit,’ may appear from this single consideration,—we must be holy in heart and life, before we can be conscious that we are so. But we must love God before we can be holy at all; this being the root of all holiness. Now, we cannot love God, till we know he loves us; ‘we love him because he first loved us.’ And we cannot know his love to us, till his Spirit witnesses it to our spirit. Till then, we cannot believe it; we cannot say, ‘the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.’

‘Then, only then, we feel
Our interest in his blood,
And cry, with joy unspeakable,
Thou art the Lord my God.’

“And here properly comes in, to confirm this Scriptural doctrine, the experience of the children of God; the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages, by a *cloud of living and dying witnesses*. It is confirmed by *your* experience, and *mine*. The Spirit itself bore witness to my spirit that I was a child of God,—gave me an *evidence* hereof, and I immediately cried, ‘Abba Father!’ and this I did (and so did you,) before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit flowed. First I heard,

‘Thy sins are forgiven! Accepted thou art,—
I listened, and heaven sprung up in my heart.’”

As the witness of the Spirit is given before the fruits of the Spirit can exist, so it may exist when that of our own spirit is beclouded. Various causes may com-

bine to obscure, for a season, the witness of our own spirit,—to darken the evidence of our love to God and man. Most Christians experience, more or less frequently, these seasons of inward trial. Many, at those times, utterly cast away their confidence. This is wrong. As the witness of the Spirit was given before the fruit of the Spirit was produced in the soul, so it may remain, when this is beclouded. The Christian should, therefore, be instructed not to cast away his confidence at those times, but to look earnestly to Jesus by faith and prayer for fresh supplies of the joys of his salvation.

To the Editor of the Guide to Christian Perfection.

SIR—My object in writing the following, is to contribute my mite towards the advancement of the great work of Holiness. If you think it will aid the cause, it is at your disposal; if not, the writer will be satisfied with your decision. If this should receive your approbation, you may, perhaps, receive something further from the same source.

RELIGIOUS EXPERIENCE.

Ever since I experienced the joys of pardoned sin, I have been a believer in the doctrine of Christian Holiness. But, like many others, I considered it the privilege of a few, or at least I thought that such men as Fletcher, Bramwell, and others, could attain to this state much easier than I could,—not thinking that I thus *limited* the power and grace of God. I expected it rather as a fruit of my own exertions, than as the free gift of God through faith in Christ. At length, in reading the memoir of that holy man, James B. Taylor, I was convinced that it was equally the privilege of *all* to “love God with all the heart.” I thought much on the subject, fully “counted the cost,” and finally came to the fixed determination of seeking, with all my heart, for *entire* sanctification. I commenced praying and searching the Scriptures, fully resolved *never to rest* till I obtained the desire of my heart. And now, the world, the flesh, and the devil, all rose in opposition. I was assailed with temptations on every hand. But still I struggled onward, through darkness and doubt, steadily keeping my object in view, till at length I received a token of better things; new light shone into my heart, and I was greatly encouraged in my onward course. And here I would say, for the encouragement of others, that the blessings I received while praying for holiness of heart, far exceeded any thing I ever before enjoyed. In seeking for this, we are obeying an express command of God; and though we may “groan, being burdened,” yet we shall often be made to “rejoice with joy unspeakable.” From this time my course was more even;

I came not so often under the power of sin, but daily gained new victories over my inward foes. I had more constant communion with God, and was often made unspeakably happy in his love. But still the blessing came not, though I "sought it carefully with tears," with fastings and prayers. By reading and close examination I now became convinced that I was seeking, in part, "by the works of the law;" I was placing too much confidence in myself,—too little in Christ. I therefore ceased to trust in my own exertions, and looked to Christ, striving to believe that he was able and *willing* to save me *at that moment*. I believed—his blood was applied,—my heart was *cleansed*. I prayed for the evidence, and soon my soul was filled with love. And, oh, the happiness, the "weight of glory," that I then received! It was a sweet, a *glorious* foretaste of heaven. Then I "had the witness in myself." I "received the Spirit of God that I might *know* the things that were freely given me of God."

And now, my brethren, let me exhort you to seek this blessing. Seek it by *simple faith* in Christ. Jesus stands at the door of your heart, waiting to cast out sin,

"————— And reign alone,
The Lord of every motion there."

Will you not receive Him? He proclaims himself *your* Saviour. Believe, and he is yours in all his glorious fulness.

CAROLUS.

For the Guide to Christian Perfection.

RECOLLECTIONS OF A FATHER.

At the early age of fourteen, I was called to the bed-side of a dying father, to receive his last benediction. As I entered the room, his physician and other friends stood by his side, anxiously trying to catch the words that were dropping from his lips as he offered his almost silent devotion. I paused, almost destitute of power to advance, and gazed on the form; there was something in his appearance that bespoke peace and tranquillity, and at the same time fervency of spirit. The king of terrors had already commenced his ravages; on his brow there was a cold sweat, and his eye had become glassy. By my side stood a mother, and four others younger than myself, anxiously waiting for a look from the husband and father. At length he opened his eyes, and cast a long and anxious look at the little group at his side, and then, without speaking, closed his eyes in

silent, fervent prayer. But now the silence was broken, as he opened his eyes and addressed us individually, commending us to that God who has promised to be a father to the fatherless, and the widow's God. The good man who was in attendance as physician, now informed my father that he was near his end,—that what he had to say he must say quickly, for in a few moments all would be past. This intelligence was received without any apparent emotion or remark, more than "This is a pleasant time to die,"—"I thought I should have gone before this." Never shall I forget that last hour of a dying father's life; that parting scene, that last pressure and chill of a dying father's hand, as he uttered "My son, God will take care of you;" that last anxious look, that last "*Farewell*." The closing scene had now come. He had said all that he wished to, except a message he had to leave for him on whose lips he had hung from time to time for the words of life and salvation. "Tell him," said he, "to be faithful in his great work, and preach holiness to the Church, and repentance to sinners." Having now said all that he wished to say, he requested some of the choir that were present, with whom he had often sung, to sing that excellent hymn of Dr. Watts, commencing

"Join all the glorious names,"

in which he united in strains almost divine. After singing this, he sung alone,

"Jesus can make a dying bed," &c.

He then raised his eyes and hands, and exclaimed, "How bright! how bright! how bright!" and all was over. The silver cord had become loosed, and the golden bowl broken. Thus was I left, young and tender, without a protector save that God to whose care I had been committed. Since that time I have been a wanderer in the world, almost without a home, though God has always provided friends.

In the early part of the last summer, I determined on stealing awhile away from the anxious cares and scenes of life, to visit the place of my nativity, and my *father's grave*. It was a long and tiresome journey through the interior of Maine, over hill and dale, ere I reached my own native village. The carriage at length stopped at the house where I had been born, and spent my early days, and from which I had so long been an exile. I alighted hastily from the carriage, entered, and inquired for those I had formerly known, and still loved,—took some refreshment,—reclined on the sofa for half an hour, and then, rested and refreshed, silently and alone stole away to the neighboring church-yard. It was a pleasant evening in June, and all nature looked gay. The sun, which had been so oppressive through a long summer's day, had just hid himself behind the west-

ern hills. The moon, in all her silent majesty, was lighting up the eastern horizon, and the little stars twinkled innumerable in the distance ; and the gentle zephyrs crept among the leaves and branches over my head almost without a whisper. Nought could be heard but the distant waterfall, mingled with the notes of Philomela as she chanted her requiem to departed day, and the old village clock as it announced the hour of ten. The lights from the windows of the cottages in the country and village had disappeared in quick succession, and all the world seemed wrapt in silence and repose. I had now reached the gate at the entrance of the sacred enclosure. I entered, and for a moment paused, and raised my heart in silent prayer and thanksgiving to God for preserving my life and bringing me again to this consecrated spot. And while I thus stood, with heart and hands upraised to heaven, the power of the Highest overshadowed me, and a Saviour's love seized me with all the omnipotence of a charm. Every thing was favorable for devotional feeling ; in darkness there was divinity, and in every leaf and flower. In this frame of mind I passed on until I reached the spot where, ten years before, I had seen deposited the earthly remains of a dear father. The spot was changed ; the earth that was then new and broken, was now old and covered with grass and bushes ; and the stones that marked the spot, had fallen partially down. A sudden chill crept over my frame, while I stood like a statue and gazed on the spot. Tears flowed in quick succession, as I thought of my orphanage, a widowed mother, of sweet babes younger than myself, and the many trials through which we had been brought without a father's care. Never did so many sweet associations cluster around a father's name.

While I had been indulging in these reflections, the moon had been obscured by an intervening cloud, which had now passed away, and enabled me to read on the marble slab, "Blessed are the dead which die in the Lord." A new sensation at once filled my soul ; for the first time since I had been on that spot I thought my father is not here ; my mind was raised upwards ; true, thought I, his dust rests here, the casket, like a house tenantless, but the spirit rests in Abraham's bosom. Reflections crowded thick and fast upon my mind, and the past seemed to be present. I remembered the story I had heard him tell of his conversion to God,—of his broken and penitent heart,—of the application of the atoning blood of Jesus, which filled his soul with glory,—and of that sweet peace he constantly had in believing. I remembered his oft repeated exhortations to his brethren and sisters in Christ to be faithful and love God with all their heart,—his warning to sinners to flee from the wrath to come, and seek for pardon at the hands of God. I remembered, too, his holy living, for by his example he said to all, "Ye should be dead, and have your life hid with Christ in God ;"—his fervent prayers at the family altar,

and in the congregation, were all before me,—and his happy and triumphant death. Such reflections as these filled my mind. While my mind was thus occupied, the old town-clock announced the hour of midnight. I turned and walked slowly away, thankful to God that he had ever given me a praying, holy father, resolving in the future more closely to copy his example, and devoutly praying, "Let my last end be like his."

BETH.

October 14, 1839.

PRAISE FOR THE FOUNTAIN OPENED.

There is a fountain filled with blood,
Drawn from Immanuel's veins ;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day ;
And there have I, as vile as he,
Washed all my sins away.

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

Lord, I believe thou hast prepared
(Unworthy though I be,)
For me a blood-bought free reward
A golden harp for me !

'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but thine.

From the Oberlin Evangelist.

SHORT SERMON.

TEXT. Heb. ii. 17, 18—Wherefore in all things, it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

The plan of God for the salvation of sinful men, is a tissue of wonders. Look at the work of mediation. Contemplate, for a moment, the thing to be done. One must be found who can stand between guilty man, and his righteous God—one who can come down to a vile, base mortal, and win his confidence, and touch his heart, and feel his sorrows; and who can then rise with more than angelic dignity, and influence, and stand before infinite purity, and plead for the guilty, not in vain. Who shall unite in himself this sympathy with mortals, and this dignity before the King Immortal? Who shall be the bosom friend of sinful man, and the prevailing Advocate before his spotless Maker? In whom shall these wide extremes be sweetly blended? And how shall the thing be done?

God's wisdom devised a plan, and his love achieved it. Since qualities almost infinitely unlike were needed, to constitute a Mediator; since there must be the sympathy of man, and the dignity of God; Jehovah said—let there be a union. Let the Son of my right hand ally himself with one of that lost race. Let human nature and divine be blended in the great High Priest of mortals.

The thing is done. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God. For that he himself hath suffered, being tempted, he is able to succor them that are tempted." Yes, he must be like his brethren, before he can be both "merciful and faithful" in his mediation. He must know their wants, their weakness, and their woes. Then he can be merciful. He must know how they suffer—how they are tempted—and what they need to sustain them—then he can be faithful. Now, astonishing to tell, Christ knows all this by his own experience. "Having suffered himself, being tempted, he is able to succor them that are tempted."

Christian reader, have you thought of Jesus Christ as your elder brother? Do you see him a man—a man of sorrows, temptation buffeting, and trials—of human sympathies, and human frailties, too? And have you ever thought of him as entering into all your sorrows, even like your nearest bosom friend? You know he did thus when he lived among his chosen ones on earth. Then there was no heart in all that sweet community which sympathized so quickly and so

keenly with every falling tear as his did. Not one wept so freely over a brother's grave—not one felt more tenderly, or moved more promptly in view of the common ills of sickness and infirmity than he. He was a swift angel of mercy in this prison-house of wo.

And has a change passed over him, now that his mansion is on high, and he walks not among the sinning and sorrowing, but sits enthroned amid the praises of the ransomed? Ah, no; for “he is the same yesterday, to-day and forever.” No: for though he sits on his high throne, he yet lives among his own people. “Lo, I am with you always, even to the end of the world.” No change is there in him, seeing that now “he ever liveth to make intercession for us;” a “great high priest” still, “passed into the heavens, Jesus the son of God.”

And is he still a man, a brother? and can he feel for me, as one who has suffered like me, can feel? Sometimes this seems to be too much—in kindness, in condescension, too much: too much to be true, and too much for me to believe. But I must rebuke this unbelief, and pour out my heart in praise and wonder. Thou Lamb of Calvary—thou man of sympathies and sorrows—let me take my place at thy feet, like her of old, “and wash them with my tears.” And may I lean upon thy bosom too, and know that thou wilt bear me up, and hold me fast, and be my friend and helper, my refuge and defender amid all my temptations, toils and trials of this warring life? Then I am ready for the conflict.

THE MEANS

TO BE USED TO BECOME FULLY ESTABLISHED IN HOLINESS.

Mr. Pipe concludes his excellent treatise on Sanctification with directions to those who desire to become rooted and grounded in perfect love.

The *first* direction,—that we must believe, without wavering, the love of God towards us in Jesus Christ,—has already appeared in the Guide. We now publish the others. The whole together make a long article; but we think not too long for its character, or for the profit and satisfaction of *our* readers:

Second. As you must thus believe in what the Lord has wrought in you, if you would not be robbed of it, so you must strive to LIVE every moment by faith in your crucified Redeemer for what you want. “The life which I now live in the flesh,” said St. Paul, “I live by the faith of the Son of God, who loved me, and gave himself for me.” Christ is the proper object of your faith. All your blessings are derived from him, and faith must be considered as the hand that receives them. Your soul must feed upon him; you must spiritually eat his flesh, and drink his blood. Without it there can be no increase of spiritual life. If you would receive the

benefits of his merit and intercession, it must be by faith. All the advantages arising from the offices he has taken upon himself for you, must be obtained in the same way. Hence you see the necessity of continually looking at Jesus. By faith the ancient worthies obtained the promises of their dispensation; and by faith you must expect the accomplishment of all the promises of the new covenant. By faith you must overcome the world, quench the fiery darts of the devil, and put to flight the temptations, sins, and vanities which surround you. Faith that works by love is the spring of obedience. It will enable you to give up your all to God, and to expect all from him. It will deliver you from anxious thoughts concerning futurity: you will be assisted to cast your care upon him, and in every thing, by prayer and supplication, with thanksgiving, to make your requests known to him; and his peace, which passeth understanding, shall keep your heart and mind in Christ Jesus. By faith you have access to the grace in which you now stand; and every fresh supply must be obtained in the same way. In short, faith is an excellent gift of God; and, if it be scripturally used, cannot be used too much. Though I have spoken thus highly of faith, I am no Antinomian: on the contrary, I exceedingly dislike Antinomianism. That sets obedience aside; whereas what is here recommended is productive of all good works. Live, then, by the moment in Him who is "the Truth, the Life, and the Way;" and you shall prove the faithfulness of God, and be strengthened for every good word and work. The faith that produces this, gives all the honor to Him to whom it is due, and takes nothing to itself; which appears to be the reason why the Lord puts such honor upon it. He that thus believes shall never be confounded. Though at first his appearance may be only as the dawning of the day, he soon shall be as "the sun when he goeth forth in his might."

Third. Frequently exercise yourself in *particular acts of faith*, especially in seasons of trial and temptation. If you have no better method, use the following:—"Thou art the Almighty God, the Creator of all things. Thou hast formed me for thy praise and I am thine. Thou preservest my life, and multiplieth thy blessings upon me. Thine eye is continually upon me, and thy hand is stretched out in my defence. Thou wilt not suffer any harm to approach me. I will trust in thee, and not be afraid. Thou, O Jesus, art my Saviour, my Redeemer, my all. Thou hast died for me. Thy blood is sprinkled in its power and virtue on my heart. It cleanses me from all sin, and gives me boldness at the throne of grace. Thou hast united me to thyself. I have seen and shall still see thy glory. Thou hast conquered my soul with thy love. I am overcome with thy goodness. My heart melts, and is deeply affected with thy kindnesses. Thy Spirit dwells in my soul, diffusing its refreshing influences through all my powers. Thou wilt fulfil thy promises, and make good all thy word to me. Thou wilt be with me in the fire and in the water. Thou wilt bring me to the wealthy place. Thou wilt make my bed in my sicknesses. Through thee I shall triumph in death. Thou wilt open for me the everlasting gates, and receive me to thyself, where I shall behold thy beauty, and from the overflowing and ever-flowing fountain of felicity, drink in the joys of glorified spirits. Thou wilt unite me to the church of the first-born who are written in heaven; and with them I shall praise thee without weariness, and without end." I have set down this form for your assistance; but I would have you enlarge upon it as much as you can. Take in every thing, whether great or small,

in which you are interested. Such exercises are excellent antidotes to doubt, fear, or suspense, and most powerful methods of increasing thankfulness to God.

Fourth. Preserve in your mind a rooted aversion to every kind of sin. It cannot promote either your happiness or the glory of God.

It was sin that brought disorder into the works of God, and filled the creation with groans and sorrow.

It was this that sullied the glory, destroyed the liberty, and blasted the joys of angels. It was this that filled them with pain and restlessness, and laid them under the curse of God; in which state they must remain, till the decision of the last day shall determine the degrees of their intolerable and everlasting torments; and these torments, it is probable, will be increased by every attempt which they have made to seduce mankind into rebellion.

It is sin that has already brought myriads of our fellow-creatures into remediless destruction, and which is still plunging thousands more into the same inexpressibly dreadful situation.

What but sin could have forced such an astonishing expression from the lips of Jehovah, as that which occurs in Gen. vi. 6?—"It repented the Lord that he had made man on the earth, and it grieved him at his heart; and he said, I will destroy man whom I have made," &c.

It is for this alone that man is banished from his God; it is only sin that can prevent his admission into the everlasting mansions.

This is the fruitful source of all our disquietude, disorder, and afflictions; and if we have found, in yielding to it, a momentary gratification, has it not afterward stung like an adder?

You are not ignorant of this; but the more clearly you see the evil that flows from sin, and the blessedness that flows from pure religion, the more you will shun the former, and desire the latter, which must certainly tend to the establishing of your soul in the grace of God.

Fifth. Guard against lightness and trifling, and cultivate a spirit of seriousness in your general deportment. You must serve the Lord with humility, fervency, and gladness of heart; for where these harmonize, cheerfulness is preserved without any danger of its degenerating into levity. Lightness of carriage and behavior, relating ludicrous stories, immoderate or frequent laughter, satirical remarks, &c., injure the spirit of devotion, produce barrenness of soul, and greatly lessen a man's influence in the church. While he creates smiles in others, he causes leanness in his own soul, and must, on reflection, mourn over his weakness. Let the concerns of eternity, and the solemn things of religion, fill your thoughts, and they will preserve you from this too common and disregarded mischief. Rejoice as though you rejoiced not, and always be mindful of that word, "*Thou, God, seest me.*" I am not now recommending either moroseness or melancholy; these being as wide of the point as levity or trifling. I am recommending the habituating of yourself to that disposition of heart which you preserve in your secret approaches to the throne of your heavenly Father. Keep this in view, and your seriousness will be crowned with the happiest effects, both to yourself and others.

Sixth. Endeavor to retain a grateful sense of the mercies of God. It well becomes the Christian to be thankful. Let this incense be scattered with a liberal hand on all your sacrifices. Whatever benefits have been bestowed, or may be bestowed upon you, let them be acknowledged with praise and thanksgiving.

While fighting the battles of the Lord with his two-edged sword in your hand, the high praises of God should be in your mouth. Satan abhors the praises of God; and the most powerful temptation is generally broken by giving glory to God in affectionate praise. The thankful soul is always safe and happy. Oh, then, "sing praises to God, sing praises; sing praises to your King, sing praises; for God is the King of all the earth; sing praises with *understanding*;" and thus imitate the life and gratitude of angelic beings.

Seventh. Be careful not to grieve the Holy Spirit, by which you are sealed to the day of redemption. The more he has done for you, the more studious you should be to please him. You should attend to every command, and observe every duty. The least violation of the law of love, through indifference or neglect, the least rejection or misimprovement of grace, is displeasing to him. An unguarded word, or an improper thought or temper, will be sufficient to bring a cloud upon your mind, weaken your desires after higher attainments, sensibly damp your fervor, and cause you grief and dissatisfaction. There must be close walking with your Lord, if you intend to have the witness that you please him; for he has no pleasure in foolishness. You are a steward, not a proprietor, of your Lord's goods. He will come at last and reckon with you. You are accountable to him for *time, privileges, talents, mercies, helps, and opportunities*. Aim to be altogether a Christian. Follow the apostle's advice: "Giving *all diligence*, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Let your eye be single, doing all as unto the Lord; and the Spirit of holiness will not fail to comfort, strengthen, and direct your soul.

Eighth. Study the Scriptures. That blessed book carries its own evidence along with it, and you will find its excellences continually increasing upon your view. You will there trace the characters of the saints, their virtues and defects, and the graces for which they were most eminent. By this means you may learn how to distrust yourself, and trust to the Lord; how to avoid their weaknesses, and the rocks against which some of them struck; and how to glorify God by the strictest conformity to his will.

There you may trace, through successive ages, the power and providence of God towards his people, the support afforded them in trouble, the deliverances wrought for them, and the miserable end of their enemies and persecutors.

You may there behold the once happy state of man, the effects of his rebellion, the divine procedure in his restoration, together with the innumerable witnesses of his power to save to the uttermost.

In that sacred volume, you may see every thing necessary to guide both your faith and practice.

There the precious promises of your faithful God are registered for your comfort, with many a glorious view of the almighty Promiser.

In this unsullied mirror, a steady faith may apprehend the distant splendors of the everlasting habitations; and, for the quickening of your diligence, it affords a view of the infernal pit, the abode of devils and of all that denied "the Lord that bought them," or "received his grace in vain."

Your Lord has commanded you to search the Scriptures. They are able to make you wise unto salvation, through faith in him. They were given "by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in

righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Whatever books you read, let the Bible be one. Meditate therein, till its end is answered in your complete salvation.

Ninth. Beware of paying too much attention to dreams, impulses, and impressions. Some of these, it must be acknowledged, have been monitory, and therefore they are not always to be disregarded; but, in every affair, consult your reason, and the openings of Providence. If these be not clear, search the Scriptures; and if they should yield no direction in the particular cases, take the advice of your Christian friends, which, after importunate prayer to the Lord for his guidance, you will be justified in following. But you must always remember, that if a hundred ways be presented to you, that should be followed which is most for the glory of God.

Tenth. Endeavor to be watchful and recollected. You are a Christian. Christ is your master. Angels minister unto you. Your aim is towards heaven; yet the devil will prevent you if he can. In order to overcome all the obstacles which he may interpose, let the end of your existence be always in your view. Consider that your soul is immortal, and that time is chiefly valuable, not as affording you an opportunity for sensual indulgence, or even for the higher enjoyments of the mind, but as being the day of probation mercifully accorded to you, that you may determine whether you will spend a never-ending existence in the presence of angels and of God, or among the unhappy spirits that inhabit the lake of fire. Between these you have already made your choice; shape, then, your course accordingly. Follow in the path of your Saviour; lean not to your own understanding; cry out for help betimes in every difficulty; and be assured that the "high Hand" which brought the children of Israel through the wilderness, and over the sea, into the promised land, will lead you safely through all your future course, be it long or short, rough or smooth, to the "city that hath foundations."

Eleventh. Prepare for opposition. This you may expect, not only from devils and bad men, but even from some that are good. The opinions of the best men are so various, that our best intentions are liable to objection. The zealous may think us too cold; while the lukewarm and the formalist may condemn us as too hot. Should it be your lot, bear rather than dispute. If your aim be to "please men, you cannot be the servant of Christ." Always do what you believe is right, and leave the event to God. It is not he that commendeth himself, nor he that is commended by others, that is approved; but whom the Lord commendeth.

Twelfth. Preserve true simplicity in all your actions. Aim, if I may so express it, to be *yourself* upon all occasions. This will greatly tend to increase your sincerity, and to preserve you from flattery and flatterers. "Our rejoicing is this," said the apostle, "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

Thirteenth. Set a good example to all around you. Regularly attend the house of God, and preserve his worship in your family. Diligently wait upon him in all his ordinances, always endeavoring to be present at their commencement, and to show by your devout behavior that you are a true worshipper of the King of Glory. Let your house be well regulated. Be neat and plain in your dress, and industrious in your calling. Pay a special regard to the sanctity of the Lord's day, avoiding as much as possible, every thing of a secular nature. Be circumspect. Be careful of your word and promise. Mind little things. Remember, he who is regardless of

little things, will fall by little and little. In short, be you "an example to believers," (whose eyes will now be upon you) "in word, in conversation, in charity, in spirit, in faith, in purity." The Lord looketh on the heart, but men will know you only by your fruit.

Fourteenth. Let your passions and affections, with all the powers of your mind, be duly regulated by the word and Spirit of God. This is a lesson you have daily to learn. As adverse winds call forth the constant exertions and skill of the pilot, that he may attain the port; so the various trials of life should call forth the utmost endeavors of the Christian, that nothing may prevent his admission into the haven of eternal rest. Without care, how easily we might be overset by an excess of grief, by inordinate affection, by the fertility of the imagination, by curiosity, &c. But if we constantly submit ourselves to the operation of divine grace, it will so harmonize and proportion every faculty and feeling to the rest, that we shall be like vessels with a true ballast, which hold their heads well in the water, and preserve a steady direct course to the place of their destination.

Fifteenth. Study to improve afflictive dispensations. Remember that "affliction cometh not forth of the dust," all being sent by Divine Providence for wise and salutary purposes. Be not, then, cast down and dispirited in the time of trouble. Do not forget that God is your refuge, a present help in trouble, and that all things are working together for your good. By afflictions, you will learn how little can be expected from the world; how valuable grace is now, and how much more so it will be when your heart and flesh begin to fail. They will also teach you to sympathize with others who are in similar circumstances. They will lead you to contemplate with greater satisfaction that rest which remains for the people of God; and to rejoice in the knowledge that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed.

In particular seasons of depression or pain, when you feel your soul indisposed for religious exercises, do not suffer yourself to be robbed of your confidence by drawing improper conclusions from your present feelings. Leave yourself in the Lord's hands, constantly saying, "Thy will be done."

Contentment and resignation are difficult both to learn and to practise; but oh, how precious in the sight of the Lord are those who overcome the difficulty! After they have "suffered awhile," he will make them "perfect," he will "establish, strengthen, settle them."

Sixteenth. Consider your Lord's words, "He that will come after me, let him deny himself, take up his cross daily, and follow me." By this you see, that the will of God, and the glory of his name, must, in your view, outweigh every other consideration. You must then beware of self-pleasing, self-seeking, self-exaltation, self-indulgence, voluntary humility, &c. Grace, not nature, must have the dominion over you.

Beware of shunning the cross. If your heart be right, the Spirit of holiness will point out your work. Whatever it may be, do it; whether it be bearing a public testimony for your God, reproving sin, visiting the sick, acting in public, speaking of and recommending religion to your relations or others, bearing with their forwardness and lightness, opposing fashionable vices and follies, or showing yourself faithful and fearless among worldly men, however great, wise, or respectable. Strive to follow Jesus till you "come unto a perfect man, unto the measure of the stature of the fulness of Christ."

Seventeenth. Above all things, prize union and fellowship with God and his people. This is one of the highest privileges we are called to enjoy, either on earth or in heaven. The language used by our Lord on this subject is very remarkable, if we consider the vast distance that exists between the infinite and eternal Being, and his finite and dependent creatures. This will appear by the gracious words which proceeded from his lips: "Holy Father, keep through thine own name those whom thou hast given me, [apostles,] that they may be one as we are;—that they [believers in general] all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us:—and the glory thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."—How intimate in its nature, and how important in its results, is this union! It is represented by the connexion between the branches springing from and supported by the vine; the different materials of a building sustained and held together by the foundation on which it is erected; and the various members of the human body, all receiving virtue and direction from the head. Here, Christ is the VINE, the FOUNDATION, and the HEAD; and believers the BRANCHES, the BUILDING, and the MEMBERS.

To speak first of our union and fellowship with God. We know exceedingly little of his nature, or the manner in which he has access to our minds; yet we are sensible of his presence with us, by his gracious influences and operations; for "that he is nigh, his wondrous works declare," and we can worship and glorify him as a present God. Take an instance of this in our devotional exercises. There are seasons in which we feel that he is *waiting* to be gracious, and by faith we readily apprehend him, and behold his glories; it seems as if

"Th' invisible appears in sight,
And God is seen by mortal eye."

We are awed by the greatness of his majesty, yet not terrified; are abashed before him, but not confounded; distance vanishes, and still we adore and reverence him. He fills our minds with serenity; diffuses joy through all our powers; discovers what he has wrought in us by his Spirit, and enables us to exclaim with assurance, "This God is our God, and he will be our guide unto death." We lament our past unfaithfulness, and wonder at his patience and long-suffering; while he speaks to our hearts, and says, "I will have mercy on whom I will have mercy; and I will have mercy upon you; I will pardon those whom I reserve. I have loved you with an everlasting love, and therefore with loving-kindness have I drawn you. Children, all that I have is yours." In all this display of grace, we feel no self-exaltation; selfishness is extinguished, and that sweet simplicity produced, which makes us

"All praise, all meekness, and all love."

We are now on the mount, and say, "It is good to be here." The graces which have been planted in us are called into vigorous exercise; our *faith* apprehends the Saviour in all his offices, and claims through his merit the promises in all their fullness; our *love* causes us to prefer the fellowship of the Father and his beloved Son, with the communion of the Holy Ghost, to all the fellowships and friendships of the world; and as he makes his divine perfections pass before us, all our other graces are in like manner excited. We envy no worldling his enjoyments; we sit in heavenly places in Christ Jesus, delighted with our present portion and future

prospects, while heaven seems hid from us only by a very thin veil. With the sweet Singer in our Israel, we feelingly say,

“Take my soul and body’s powers;
Take my memory, mind, and will;
All my goods, and all my hours,
All I know, and all I feel;
All I think, or speak, or do;
Take my heart;—but make it new!”

being desirous of that daily renewing of the Holy Ghost, by which we are to be “presented faultless before the presence of his glory with exceeding joy.”

And as it respects our union with his people, we see that it is the will of our Redeemer, that we should be so perfectly one as not to be distinguished by nation, condition, or sex; for among those who “have put on Christ, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; but we are all one in him: there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all.” Now, as we cannot come to the knowledge of all the faithful followers of Christ, we must content ourselves with a hearty good will to all in general; but have a special regard for those who, we believe, are become one spirit with the Lord. We must think favorably of them, and speak kindly and affectionately to them. We must sympathize with them in their troubles; relieve them in their distresses; make supplication for them at the throne of grace, and rejoice to meet them there. We ought never to forsake them on account of the persecutions they meet with; the conduct of false brethren; or any supposed slight, or even grievous offence, they may offer us. We should seek their prosperity, and make them our companions; bear with their weaknesses, and cover their failings, as far as we can with a good conscience. The language of our heart and tongue should be, “This people shall be my people, and their God my God;” and we should preserve our union with them till death shall for a season dissolve those bonds, which will in heaven be riveted for eternity.

And what but the holiness recommended in these conversations, can effect this two-fold union? Holiness is the soul’s costly dress, its finest embellishment, the wedding garment, the white robe, the clothing of wrought gold, the raiment of needlework; it is the believer’s strongest anchor, his easiest pillow in health or sickness, the antidote of death, and is crowned with an exceeding and eternal weight of glory.

It is, in short, as a pious and judicious writer observes, “the jewel in the crown, the diamond in the ring, the embroidering of the garment, the enamel of nature, the lustre of our gifts, and the perfection of the whole man. It is the beauty of families, the strength of cities, the bulwarks of a nation, the ornament of all societies, the crown of the church militant, and the glory of the church triumphant. It is the splendor of angels, and the glory of God, who is GLORIOUS IN HOLINESS.

“It is the scope of all ordinances, the meaning of all providences, the errand of ministers, and the interest of the people. In a word, it is the sum of all religion; so that he who pretends to religion, and shall disdain the title of saint or holy one, is an impostor or idiot.”

Eighteenth. Be always ready for your departure. You are only a passenger through this world, Heaven is your home, and your face should be always towards

it. You are not permitted to know *how*, or *where*, or *when*, your Lord will call for you. Let your loins, then, be always girt, your lamp always burning, and yourself in readiness for the heavenly Bridegroom. Blessed is that servant whom his Lord, when he cometh, shall find watching; for he shall be put in possession of "the inheritance that is incorruptible, undefiled, and that fadeth not away." Then, if you thus act, with all the redeemed of the Lord, you shall be crowned with everlasting joy and gladness, and sorrow and sighing shall flee away.

On a survey of the whole, we may justly say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,—and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is; and he that hath this hope in him, purifieth himself, even as he is pure."

For the Guide to Christian Perfection.

THOUGHTS ON HOLINESS.

1. God cannot require less than perfect holiness of beings possessing a moral nature; to require less than perfect holiness, would be, in effect, to license sin. What wise lawgiver ever made a law requiring only partial obedience? or admitting of occasional disobedience?

2. God requires perfect holiness *now*; otherwise he permits us to live in sin now; but He cannot permit us to live in sin to-day, with a view to our becoming holy to-morrow, for this would also be in effect to license sin.

3. But if God requires perfect holiness of us at the present time, it is possible for us to be holy now, or else God requires of us that which it is impossible for us to do. But God is not a hard master; He does not require impossibilities of His creatures; therefore we conclude it is possible for us to be perfectly holy now.

4. If the strength of our corruptions, or the weakness of our moral power be objected, it is replied: These objections lay, with equal weight, against our becoming regenerate, or serving the Lord in any wise;—and the answer is, "My grace is sufficient for thee," and "the blood of Jesus Christ, His Son, cleanseth us from all sin."

5. If we are not perfectly holy now, whose is the fault? God is both able and willing to make us so the present instant. To suppose that He is not able, is to say that he who is against us is stronger than He that is for us, and thus contradict Scripture and make our final destruction sure;—for if our enemy can prevent our holiness, he can prevent our salvation.

6. To say that God is not willing to make us perfectly holy now,

is to say that He chooses that we remain in sin ; that is, that He prefers sin to holiness, which is an imputation which we surely would not cast on the character of God.

7. As it can thus be made to appear that God is both able and willing to make us holy now, the question returns upon us, Why are we not so ? And the only answer is, Because we ourselves do not choose to be so ; or, in other words, we do not choose to give up the world for Christ's sake, and to give our hearts wholly to Him ; or, in the true gospel sense, to believe on the Lord Jesus Christ and be saved from all sin.

8. The obligation to be holy now, is binding upon all men, every where ; for the command "Be ye holy," is without qualification or limit.

W. R. S.

For the Guide to Christian Perfection.

SELF DENIAL.

"Deny thyself, and take up thy cross," is an injunction as ancient as it is binding upon the followers of Him who has made it our solemn duty. But where are they to be found, who, in the Scripture sense, obey this divine commandment ?

Were we to judge from the spirit and appearance of most professors, we should suppose that they aimed at the very reverse of this, and were acting on the principle, indulge thyself, and take not the cross. As this is a duty which, like every other, cannot be done without the special and constant assistance of grace, how necessary it is, in order to attend to it aright, that the soul should let go every other trust, and fasten the hand of faith wholly on Christ ; that, stripped of all selfishness, it may be held in constant readiness to do and suffer the will of God. What state on earth so enviable ? The soul fully and sweetly lost in the Deity ! How easy for faith to claim the precious promises that are given as helps in this duty.

To a soul saved from all low and grovelling motives, the command "Deny thyself," will be sweeter than music. It is his best Friend that says it, and he delights to obey. "'Tis love that makes his willing feet in swift obedience move." Such souls, burning with love to the Creator, expand with love to the millions of our race, who do not enjoy these blessings ; they are the true philanthropists.

This spirit of self-denial leads them to prefer the honor that comes from God, rather than that which comes from men, although it is

no small sacrifice to differ from those whom they highly respect and love ; but the true spirit of sacrifice will lead them to lay this on the altar when duty requires it. This spirit will lead its possessor to look out upon the wants of the world, and consider the eternal destiny of the undying spirit without an interest in Christ. He will be led, at times, to deny himself of the society of dear friends, and even the cultivation of his own intellect will be suspended, that he may plead at the mercy seat for the world "which lieth in wickedness." If he have property, it is freely laid on the altar of self-denial ; he cannot indulge himself in any more of the good things of this life than is necessary, lest he should deprive some deathless spirit of the bread of life, by withholding from him the precious Bible, which the avails of luxury might purchase. A few dollars less of vain show, given in the true spirit of self-denial, might, in the hands of God, become like the widow's oil, or the five loaves and two small fishes, and be the means of saving many perishing souls.

Then let us, as Christians, in the true spirit of self-denial, come up to this work. It will bring its own reward, and react upon us in a thousand ways unknown to him who is constantly pampering and indulging self. And God offers His whole eternity of love as a reward for that which will prove our greatest good in time and in eternity. Shall we refuse to comply with His holy requisitions ? or will we immediately come up to the Christian standard, deny ourselves, and take up the cross ? We have but a little time allotted us to decide ; the die will soon be cast ; what is done for God, or to Him, in the true spirit of self-denial, must be done quickly. May we stand acquitted at last, having lived in the spirit of our self-denying Saviour.

FRANCES.

For the Guide to Christian Perfection.

EXTRACT

Of a letter from a member of the Wesleyan University, to a fellow student, now in this city.

DEAR BROTHER B. :—I take pleasure in penning a line, informing you that "my peace is as a river"—that I have perfect confidence in my Redeemer—that I rest completely and safely on the broad atonement. Read the 295th Hymn :

"O 'tis delight without alloy," &c.

Yes,

"My passions hold a pleasing reign."

How full of meaning the entire hymn. The last two lines how sweet?

"'Tis *love* that drives my chariot wheels
And death must yield to *love*."

O, dear brother,

"If on earth it be so sweet
What height of rapture shall we know
When round his *Throne* we meet?"

+ You know that about a year since I professed to love God, as the Scripture requires—"with all my soul, might, mind and strength!" For several months I enjoyed a great share of the grace of God, so that if I lay down at night, to rest, I felt as if reposing on the soft bosom of my Redeemer; or if waking, I only awoke to catch a smile from Jesus. O, this was happy living. Felt we were Christ's, that Christ's was ours, and unitedly, that we were God's. Well this religion consisted not altogether in feeling, but was founded upon principles, derived from a knowledge of God and of ourselves—of our relations to the Diving Being and to our fellow immortals. Now I think I have always, from the time referred to, possessed this principle, but have not during the last few months realized the evidence that I pleased God. I went to the Bolton camp-meeting for the purpose of renewing my covenant, and gaining the brighter evidence that I was an adopted child of the family of heaven. My kind Redeemer was propitious. He accepts me as his—my assurance is *full*. The blessed Trinity reigns supreme. What a privilege to *know* that our Redeemer lives! How wondrous this to the world! *But it is so*. The Spirit testifies to this. We feel, on touching the fire, a sensation of pain; but we cannot see the ultimate cause of the sensation, or the sensation itself. No more can we see the spirit itself or its feeling produced in the soul. We are bound to believe the fact in either or both of the cases.

Brother, this is a happy state, is't it? How much easier we can address our dying fellow men; how much more lovely appears the Christian; how much better prepared to meet the prosperous or adverse scenes of life! O, when all pride, and undue spirit of every kind, are removed from the heart, with what confidence can we approach the mercy-seat, and commune with our Father. How pleasant to become, in spirit, as a little child.

I throw out these spontaneous gushings of my heart, to you, my dear brother, believing that you can, from a sense of glorious grace, respond to the same. How much like heaven to dwell low in the vale of humility. Through this, flow those gentle streams which issue from beneath the throne. Ever let me abide by the river of living waters.

I am aware that neither the world or our arch enemy is asleep. They will ever lurk around to allure and destroy. If we abide in

him, will he not abide in us? If the Father and Son and the Spirit, take up their abode in the temple, will they not keep it in safety? O yes, if, in our hearts we say, "Come in, thou blessed Trinity, reign the supreme of *all*—cause thou my passions to hold a pleasing sway."

Well, I rest in God, I rely upon the atonement. The Saviour prayed the Father to keep the disciples from the evils which were in the world. I hope, through grace, to live no longer to myself, but for the good of a dying world, and for a "building not made with hands."

O, dear brother, let us ever lie upon the altar of Christianity, at the disposal of heaven. Do you ever think of the unworthy one who now writes you, when in the silent chamber, you gaze heavenward, petitioning our common Father? O, please remember me, for *my* arms of faith and prayer shall bare you up for a smile of Jesus. *How* much do the prayers of the faithful prevail.

For the Guide to Christian Perfection.

REVIVAL OF HOLINESS.

Having occasion to meet with several of my brethren at Sudbury, the last week, I was very much gratified to learn that the work of sanctification has been progressing of late in a wonderful manner, in several of our churches in that vicinity. In the society at Marlborough, about thirty last year obtained entire redemption from all their sins; and quite recently five others have obtained the same priceless treasure.

In Saxonville, the work of holiness is steadily progressing under the faithful labors of brother Townsend; twenty, including their devoted pastor, within a few weeks, have been able to plunge the unbounded ocean of God's love, and prove Christ to be a present, and perfect Saviour. In Natick, Sudbury and Concord, from ten to fifteen others have believed to the entire sanctification of their souls. In a word, all our churches in that vicinity seem to be growing in holiness, and in the favor of God.

How are our hearts made to rejoice, when we hear of the conversion of sinners; but have we not *more* reason to rejoice when we hear of the progress of the work of sanctification in the church? A brother observed recently, at a protracted meeting, at which a number obtained the priceless pearl of perfect love, that he would rather witness what he had seen, than to have been witness to the conversion of twenty sinners. And why not? he looked to the ultimate results; and

have we not reason to believe that it will, in the end, be productive of a greater amount of good, than even the conversion of twenty souls! The doctrine of entire sanctification, has ever been believed and taught by our people; holiness of heart and life, has been our peculiar characteristic. That there has been within a few years a falling off, and a gradual conforming to the world, its spirit, and customs, cannot well be denied; it is true, that the doctrine has ever been insisted upon, and exemplified by many in life, yet we have reason to fear that we have known more of it in theory, than in experience and practice.

We are taught by the apostle, "That, that mind should be in us which was in Christ Jesus;"—but how little of that mind do we possess; how deficient of that spirit of sympathy that led the Saviour to weep over Jerusalem, and to commingle also his tears with the afflicted sisters at the grave of Lazarus; how little of that loving disposition, that humility, and benevolence, and all those lovely traits that adorned the character of Christ, do we possess? Jesus is set forth to us as an example for our imitation; and we are admonished to follow in his footsteps.

The apostle teaches us, "That leaving the principles of the doctrine of Christ, we are to go on even unto perfection;" this high state of grace the apostles frequently bring to view, and urge upon our attention; and as if to excite in us the spirit of holy emulation, they speak of their own attainments and future prospects; in one place it is said, "Let as many as be perfect, be thus minded; showing thereby that there were then, those whose love had been perfected, and evidently bringing this to view as the privilege of all. But we are apt to look upon the apostles as great men—as men raised up by God, and qualified for a particular work; and in doing this, lose sight of them as private Christians—we should remember that what they were as private Christians, so we may be; if they were able to lead "holy lives in all godly honesty and sincerity," so may we; if they were able to "die to the world, and live only unto God," so may we.

Sanctification is a *great* word, and a word that implies much, and hence many seem to start back from it, as if they associated something dreadful with the term. And why?—what is that of which so many seem so much afraid? To sanctify is to set apart for a particular use; the Christian may be said to be sanctified, when he is set apart for the service of God; but this implies the full and entire consecration of body, soul and spirit; the whole man, physically, morally, and intellectually. In this state, we are emptied of self-love, and filled with the love of God; we love God not only more than we love any other object, but we love him with all the heart; the enmity of our souls is slain—our wills are subdued—the remains of carnal nature are destroyed, and God with us is all, and in all; our motives are pure, we serve him with singleness of heart, and aim to glorify him

in all that we do. How much do we need this holy baptism; this plunging into the ocean of God's love, and bathing in the streams of Calvary; how would it enhance our usefulness, not only as a church, but as individuals. Our usefulness will always be in proportion to our holiness. A lady said a few days since, "that she thought her usefulness at an end in the neighborhood where she resided;" but since God, by his Spirit, has cleansed her soul, she finds enough to do. Before she only spoke to those upon the subject of religion that were pleased to hear her; now it is a fixed principle with her to warn and reprove every unregenerate person she meets with. The more feeling we have for ourselves, the more we shall feel for others, and the more we shall be willing to labor for their good; holiness inspires us with the self-sacrificing spirit—it will render us willing to deny ourselves, to bear the cross—to endure reproach—to become anything or nothing for the good of others. If we review the history of the past, we shall find that those who have shone resplendent, as the brightest luminaries of the church, are those who have lived the nearest to their God; we might speak of a Wesley, a Fletcher, and of a Bramwell, the latter of whom, it is said, often spent hours, and sometimes whole nights in prayer to God, and this explains the secret of his success as a minister; like Enoch, he walked with God; held sweet communion with him, and fellowship with his Son. Do we wish to enjoy this spirit of prayer? Then we have especial need of this deep and inward work. Have we not reason to fear that there is much of solemn mockery before God! How many go through their routine of duties, like the sluggish beast in the mill! We often read God's word, we say our prayers, and attend upon the ordinances of his house, but how little do we relish those sacred duties; we pray, but how little of that holy pleading—that agony of soul—that struggling and wrestling with God, that should ever characterize us in exercises so holy! And why is it thus? upon what principle can we account for this, but a want of a greater conformity to the law of God? When with the apostle, "we stand fast in the liberty," all our duties are pleasant, we go not to the closet as the ox is drawn to the slaughter, but we go with delight, for it is there that God reveals himself, and we have intimate communion with him; peace flows into the heart like a river, and righteousness, wave upon wave, like the swellings of the sea, fills the whole soul. How easy is it now to pray, and our prayers are not as the "sounding brass, and the tinkling cymbal," but there is a spirit and soul in them; we pray, and plead with God, and the more we struggle, the more of the spirit of prayer we enjoy. Shut out from the world, we are lost and swallowed up in God, and dwell in the clear sunlight of heaven.

How ready are we now to believe! We look at the promises of God, spread out upon the holy records, and we appropriate them to

ourselves ; we more readily believe the word of God, than we give credence to human testimony ; and it is this strength of faith in the divine promises, that sustains and fortifies the soul in the midst of the variety of temptations and trials incident to our present mode of existence. In this gracious state, we live only by the moment ; we look not to past unfaithfulness, or to difficulties yet in the future ; but, planted upon the enduring promises of God, our faith staggers not : the crooked places are made straight, and the rough places smooth. This is a present salvation, and being able to believe *now*, we trust to divine grace for continued strength to stand.

This constant faith is necessary to a continued freedom ; the moment we doubt, that very moment we are brought into condemnation. This is a straight and narrow way, and the smallest deviation from a life of continued obedience, brings darkness upon the soul ; and then, like Samson shorn of his locks, we lose our strength, and become as other men. The language of faith is, not that God has saved us, or that we expect to be saved, but that he saves us *now* ;—not that he is both *able* and *willing*, and willing *now*, but that he *now does* the work ; that it is *now*, this moment, wrought in us. But who is enabled thus to believe ? None but those who have “clean hands and a pure heart.”

Oh, that God would pour this spirit of *faith* upon his people ! then should we not mourn over the desolations of Zion ; then would not those who minister at her altars weep that so few attend her solemn feasts ;—but Zion, shaken from her dust, and clothed with her beautiful garments, would go forth, “clear as the sun, fair as the moon, and terrible as an army with banners ;” then would the altars of God be crowned with penitent hearts, and the gathering of the people be to our heavenly Shiloh.

East Cambridge, Oct. 15, 1839.

H. B. SKINNER.

I see th' exceeding broad command,
Which all contains in one ;
Enlarge my heart to understand
The mystery unknown.

Oh, that with all thy saints I might
By sweet experience prove,
What is the length, and breadth, and height,
And depth, of perfect love !

GUIDE TO CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

THE PECULIAR GLORY OF THE CHRISTIAN CHURCH IS HER VIRTUE.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.—*Numbers*
xxiv. 5.

Tents and tabernacles are nearly related, as are also Jacob and Israel. The former were the dwellings of the latter, before the art of building had supplied the people generally with permanent dwellings. Tents were then the most elegant and comfortable residences of men. Tabernacles, we may suppose, had little in them to admire. They were, however, in some instances, made of costly materials, and put together with the most exquisite taste. This may be said of that building which, by way of eminence, was called *The Tabernacle*, because here were the symbols of the divine presence, and here their King and their God was supposed to reside. Afterwards, when the temple of Solomon was built, and the Ark of the Covenant was removed into it, that most splendid building was called the *House of God*. Thus did their covenant God suit the manifestations of his presence to their wants and circumstances. When they dwelt in tents, He dwelt in a tent; when they built houses, and dwelt in them, He also dwelt in a house in the midst of them. The goodness of Jacob and Israel was the presence of their God and King, and the ordinances and statutes which he gave them for their religious instruction and comfort. All these things will symbolize the more spiritual state of the Church under the gospel.

God is still in the Church, and the glory of his people. His Spirit is in them, and their fruit is in all goodness, the light of the world, and the salt of the earth.

HUMILITY,—Lowliness of mind. It consists in a person's apprehension of his own nothingness, his entire dependence upon God, and his extreme unworthiness and ill-desert. True humility will lead men to think others better than themselves. Such will bear in submission the painful providences of their heavenly Father. They will never open their mouths in complaint, as though they were hardly dealt by, or as though their punishment was greater than their sin. They will not be

soon angry ; nor suffer their passions to rise. If they are reproached, and hated, and all manner of evil is spoken of them falsely, they will not retaliate, but rather remember Him, who, though he had no sin, endured such contradiction of sinners against himself, and render good for evil.

MEEKNESS,—A temper of spirit humble and submissive, and not provoked by injuries. It is the opposite of *anger*, fretfulness, peevishness. The existence of this passion occasions the most exquisite pain to him who indulges it, and trouble to all about him. Hence it is said that *anger resteth in the bosom of fools*. And truly he is a fool who will throw away his own peace, and disturb the quiet of a whole family or neighborhood, for no good. But a meek and quiet spirit is in the sight of God of great price. In commendation of "the man Moses," it is said that he "*was meek above all the men that were upon the face of all the earth.*" The injunction of Christ relative to this subject is in these words: "Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls." The meekness and gentleness of Christ are here proposed for our example.—How amiable is this virtue ! especially when we consider the injuries he suffered in our world.

CHARITY,—Or the love of our fellow creatures. This is the most important and the most amiable of the Christian virtues,—and may I not add, the most rare ? We take charity, now, not merely as almsgiving,—though that be an important branch of it,—but for that benevolence and good will which draw the soul out in efforts to relieve the wants of the poor, to instruct the ignorant, to weep with them that weep, to send the gospel to the destitute, and in every possible way to do good to the souls and bodies of men. This is charity.

COURTESY,—Politeness, to be well-bred, of easy manners, civil, sincere, without affectation, of graceful, affectionate, winning carriage. The truly courteous person stands at the utmost distance from vulgarity and roughness of speech, and from intentionally grieving or hurting the feelings of any one. Of such it may in truth be said, that

"Kind designs to serve and please,
Through all their actions run."

This courtesy can be learned only in the school of Christ. What is learned in human institutions, as the dancing school, is but a miserable aping of Christian courtesy. How little attention is paid to this subject, and yet how positively it is enjoined ! It is one of the most amiable Christian virtues. It is properly a refinement upon all the virtues.

CONVERSATION.—Much is said in the Scriptures respecting the use of the tongue. "The tongue is a little member, and boasteth great things." "The tongue is a fire, a world of iniquity ;—It defileth the whole body, and setteth on fire the course of nature ; it is set on fire of hell." "The tongue can no man tame ; it is an unruly evil, full of deadly poison ; therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." What ! shall the tongue, with which we bless God, be employed for the purposes of detraction, backbiting, and slander ? Shall these evils be any longer practised among Christians ? Oh, let it not be ; let them cease to-day, and for ever.

But "let your conversation be as becometh the gospel of Christ." Not idle, unprofitable words, but *seasoned with grace*, that it may minister to the edification of them that hear. One rule is, "Let your words be few." Because, in a "multitude of words there wanteth not sin." But a "word fitly spoken, is like apples of gold in pictures of silver." "A word fitly spoken,"—a word called for by existing circumstances. Let the speaker not only observe truth, and the fitness of circumstances, but let him breath into his words the spirit of meekness and love. "A soft answer turneth away wrath; but grievous words stir up strife."

Thus, when all the appropriate virtues shall be found in our churches, dwellings, societies, and assemblies, we may again say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

For the Guide to Christian Perfection.

SANCTIFICATION.

Eternal God! whose name is love,
Whose nature perfect, pure, and true;
Descend in mercy from above,
And my poor, fallen soul renew.

The dark and crimson stains of sin
Have left their impress on my soul;
A fountain opened wide therein,
From which life's troubled waters roll.

My soul is like the leopard's skin,
My robe like nature's guilty sons;
Sin's foulest blots lie deep within,—
The bane through all my actions runs.

Thou Holy, Good! thou Great and High,
Whose boundless love shall never end,
Now bring thy pardoning mercy nigh,—
Our helpless souls on thee depend.

Oh, may thy love inspire my breast,
And make me for thine image pant;
Then hear my earnest, sole request,
To me thy full salvation grant.

Oh, can it be that I shall know
The heights, the depths of love divine?
To me life's crystal currents flow,
And all I have, and am, be thine?

A dying worm, a mortal frail,
In this vile, cumbrous house of clay,
Transported be from sin's dark vale,
To mansions fair, in cloudless day ?

My soul cries out, How can it be,
That I thine image should retrieve ?
Be lost in love's broad, boundless sea,
And all thy fulness now receive ?

Thy sacred word, the chart of life,
The compass ever pointing true ;
It settles now my inward strife,
And tells me I may be made new.

Thy counsel stands, but thou alone
My full redemption can declare ;
And issues from thy holy throne,
The cherub love, divinely fair.

Thy mandate sure, let mortals hear,
And sorrow's fount shall cease to flow ;
Sin's foulest stains shall disappear,
Earth's guilty sons be white as snow.

I listen to the voice divine,
And prove the sacred record true ;
Behold, love's priceless gem is mine,
And all my heart is formed anew.

On sin's dark borders though I stand,
To Canaan cast a pleasing view ;
Doubt's current flies on either hand,
And lets my longing spirit through.

I enter now the promised rest,
And rise to love's ecstatic height ;
Celestial joys thrill through my breast,—
I range the fields of peerless light :

By faith I plunge the Godhead sea,
By faith I soar to realms above ;
And floods of glory roll to me,
And all my heart o'erflows with love.

Now, be thy name adored, Most High,
And let thy lofty praise resound ;
The weary wanderer's now brought nigh,
The dead's alive, the lost is found.

E.

For the Guide to Christian Perfection.

LETTER FROM A LADY TO HER FRIEND.

New York.

Dear Mrs. W^{ashington}: I am sure you will be surprised on receiving a communication from me, so long after my promise, and I am even now afraid I shall not be able to furnish such an apology as will render my long silence sufficiently excusable. For a month or two after my return, scarcely a day passed without my thinking of you, and the pleasure I enjoyed in your society; and the upbraidings of my unfulfilled promise, would as frequently cause uneasiness. But when I tell you the most prominent reason of my delay, at that time, I think probably the thoughts of my remissness will be lost in feelings of grateful wonder and love at the goodness of God, as manifested to me not long after that period, in consequence of the decision I was then enabled to make, that my undivided purpose should be directed toward the attainment of the *witness* that I was wholly the Lord's.— I had some time before partaken in a degree the fruits of a partial enjoyment of the blessing; my mind reverts to some sweet assurances that I was not without a measure of its blessedness, while on my road to Baltimore and Washington. Yes, that love which casteth out all fear, then had undisturbed possession of my breast. I was then enabled to reckon myself dead indeed unto sin, but alive unto God through Christ Jesus our Lord; but I did not at that time have that *abiding, lively consciousness of the seal of consecration on all my powers*, that I have for some months past enjoyed in the rich plenitude of its blessedness.

I love to search out and exhibit to the lovers of my adorable Jesus, the riches of his grace, as manifested to me without money or price, for I am sure if you only knew how unworthy I have been, how disobedient to the "heavenly vision," you would wonder at the depths of his goodness, with probably greater amazement than you have ever before done; and that this may be the favorable result,—yes, to furnish you and your dear husband, (whom I shall ever affectionately remember,) with fresh motives for adoring gratitude, I will proceed to state the more prominent portion of my experience in the things of God, from infancy, for it is from that early period that I trace his hand leading me to himself.

My parents, even prior to my being entrusted to them, were rather devotedly pious, which will sufficiently explain the circumstance of my being early instructed in experimental views of religion, and of the necessity of its affecting my life, and even in minute things inducing a change of conduct. I shall never forget the intense anguish I

suffered in consequence of telling an untruth, when probably not more than three and a half years old. This extreme sensitiveness as to moral and religious obligation, grew up with me, even so much so that I was sometimes smiled at for my well-intentioned scrupulousness, and at others, almost censured for carrying it to a troublesome excess. I then regarded refuge in God, as the safe sanctuary for the recital of all the little grievances incident to childhood; nor has the maturer knowledge of riper years, ever entirely erased these gracious principles, thus early cherished by the teachings of the Spirit and parental solicitude,—but, as before said, I was not always obedient to the heavenly vision. Had it from these early seasons of the drawings of the Father, been my ceaseless endeavor to follow him fully, how much more gloriously had I, ere this, been led on by the spirit of holiness, toward the attainment of that fullness of stature in Christ Jesus, for which my soul now eagerly waits in the expectation of hope; but Jesus forgives! yes, freely forgives! I even now hear the sweet whispers of his grace, saying, “They shall be remembered no more against her forever;” Allelujah to his excellent name.

But will my dear Mrs. W. forgive my being thus prolix? It was not my intention at first, thus to perhaps almost weary your patience, but after all, I might have regarded it as the necessary consequence of commencing as I have done, for I do so much love thus to survey the dealings of God with me.

But to proceed, I was about to say that after experience has convinced me that from that early age I enjoyed in a low degree a measure of justifying grace, though for the most part of the time not exactly conscious of my true state in the sight of God, I have often labored and wept to bring myself into a state of extreme anguish, imagining if I could only bring myself to feel that weight and burden I had heard others express, ~~that~~ ^{subsequent} I could then easily obtain the witness of justification; my state of mind for years, as nearly as I can express it, was thus: a belief rather that I was justified, but scarcely enough so to cry, Abba, Father! although it would frequently almost sit upon my lip ready for utterance. I have often felt a longing thirst for holiness, feeling that nothing *less* could supply my need; yet this seemingly impassable barrier was ever present to stay my further progress, You are not yet clear in justification. Several times I endeavored, in the strength of faith, to surmount this difficulty, by looking at the reasonableness of the requirement of holiness, believing that Christ had *already* purchased this full salvation for me, and ~~that~~ as it was purchased for me, the sooner I entered into the enjoyment of it, the more I should glorify the purchaser by being made a witness of his power to save to the uttermost—and thus my faith would almost become victorious, and I believe quite so, if I had only held fast the beginning of my confidence; yet my natural propensity to reason, (a

failing indeed, when indulged in reference to spiritual things,) the enemy of my soul as frequently as I arose in the majesty of faith, to go forward, availed himself of, to throw me again on my former ground.

Thus I continued, for want of clear scriptural views of my state, to rise and fall, and consequently making but little progress in the divine life, until the early part of last June, when I resolutely determined in the strength of Omnipotence, that I would set myself apart for God, and that my ceaseless aim should henceforth be the *entire devotion of all my powers to Him*. This, through grace, I then more deliberately decided upon than at any former period. I calmly counted the cost, which I felt would be the surrender of my own will in all things, and took as the motto for my future guidance, and the sole principle of every future effort, entire devotion of heart and life to God. To this one object I was enabled to resolve that every thing else should be in the highest degree subservient, and that all ordinary pursuits should cease to be absorbing until this was attained. You are already aware that I have been accustomed to devote a part of my time to writing, but I now felt as though I could proceed no further in any ordinary pursuit whatever; I felt an intense desire to be useful, but such a deep sense of my absolute helplessness, that it seemed as though I could not go forward until endued with power from on high, while the whisperings of the Spirit seemed to say, Stand still, and see the salvation of God. Yet this was unaccompanied with any of that high-wrought feeling or distress of spirit that I had heard many speak of, and which my preconceived opinions had rendered so indispensable; perhaps few may more emphatically than myself say, they were led by a way they knew not.

From the time I made the resolution before stated, I began to feel, as it were, momentarily, that I grew in Christian stability, and my humility, faith and love, and, I trust, the concentration of Christian graces, began to bring forth the peaceable fruits of righteousness, and such was the living intensity of my fervor of spirit, that though in the night season, my body would partake of its usually refreshing repose, yet it seemed as though my spirit was continually awake in communion with God, and in breathing after his fullness.

Perhaps I should before have stated, that previous to these exercises, I had resolved on taking the word of God, and simply trying myself by its tests of a new creature, determined to abide by its decisions, whether my feelings warranted it or not, assured that there is no positive standard for feeling in Scripture; yet, upon reviewing my slow progress, I cannot but regard *this*, I mean the positive fault of taking the feelings and experience of others, as a standard for my own, instead of going to the word and the testimony, as having been my greatest hindrance. I now took this plain assertion of divine truth,

“As many as are led by the Spirit of God, they are sons of God;” and found by the light of the Spirit that I had conclusive evidence that I was led by the Spirit. But as I before said, I had previously resolved that I would abide by the decisions of Scripture; the Spirit of truth did not leave himself without a witness in my heart; quietness and assurance took undisturbed possession of my breast.

As I before said, from the time, I, through grace, thus set myself apart, my breathings after holiness became more satisfactory, and the appeal to my understanding seemed to say, “God is all in all;” yet my heart did not fully attest the witness. One exercise I then commenced, and have since continued in the exercise of, with increasing benefit, I will mention. It was that of making daily, in the most solemn manner, in the name of the Trinity, the most entire dedication of all the powers of soul and body, time, talents, influence, &c.

Thus I continued happy in God, but not yet perfectly satisfied as to the witness, the indubitable seal of consecration. I was kept in constant expectation of the blessing, but thought Naaman-like, surely some mighty thing must be wrought; until the morning of July 26th, when, while delightfully reflecting on the goodness of God, as being so continuously manifested to me from infancy, and so especially in after life, causing almost every circumstance of life to be so favorable to my temporal and spiritual enjoyment, but most particularly so in reference to my dear companion, how truly, thought I, the foundation of all earthly happiness, what a principal essential enjoyment.—Scarcely had these reflections passed, when with keenness the query was presented,—have you not professedly given up all for Christ? if he whom you so much prize, were required, would you not shrink from the demand? I need hardly say, that this one dear object, notwithstanding all the sacrifices I had before in sincerity made, had been unthought of. The dear little ones now around the throne, were then brought to my recollection, to enable me to resolve on the surrender. I thought how fondly I had idolized them. A God jealous for his own honor saw it, and took them to his own bosom, and the remembrance of how decidedly by these repeated bereavements he had assured me that he alone would be the sole sovereign of my heart, assisted me in the resolve, that neither should this, my comparatively earthly all, be withheld.

The remaining part of the day, until toward evening, was unexpectedly spent from home. On my return, I resolved to spend the evening in earnest supplication, and so intense was my desire for the present seal of the Spirit, that I believe I resolved I would not cease to plead until it was given. Thoughts were presented as to risk of health, &c., but the ardor of my spirit rose above all discouragements. Thus, in the firmness of faith, fixed in purpose, I, through Jesus, entered as a suppliant, into the presence of Jehovah, and as if but pre-

paratory, I thought, let me begin aright, and in the most solemn manner renew my covenant. I began to particularize, for I regarded these exercises as but preparatory to an unusual struggle, or a desperate venture of faith. The remainder in my next. Yours, in Christian bonds. P. P.

For the Guide to Christian Perfection.

THE DUTY OF PROFESSION.

I regard a profession of entire sanctification as an exercise of faith; and a fear to make a profession, when the blessing is enjoyed, as the indulgence of unbelief; and as the blessing is not only obtained, but continued in by faith, it is not possible, if this view is correct, to retain it while this fear is indulged. A life of entire sanctification is one of momentary faith in Christ—reckoning ourselves, through him, dead indeed unto sin, and alive unto God, and a momentary trust in God to keep us from sin. A fear to profess it, implies the absence of this faith; for if we truly thus believe and trust, why are we afraid to say so? There are many who have given themselves to God, and who believe tremblingly for full salvation, who would immediately be strengthened and confirmed, if they would have the faith to say “He doeth it”—“It is so—I *do* reckon myself dead to sin.”

In reply to the objection to professing from a fear of not continuing in the blessing, I would say, that this also is inconsistent with its enjoyment; for as the faith by which it is continued in, is a momentary faith, its language is only, “He *now* saves me.” It does not provide at all for the future; and if we look to the future with solicitude, we are not exercising present faith.

Professing this great work of God, is very much to his glory, and it is a manifest duty on that account. Again, there is nothing which brings the subject so directly before the Church, and nothing, next to the word of God, which is so great an encouragement to seek for it. Then it is the duty of every one who feels the importance of the subject, to urge it upon others; and it is inconsistent to do so, without either professing the experience of the blessing, or a purpose to seek for it.

Another reason for professing, is, that in doing so, we give a pledge to live wholly to God, and take upon ourselves a responsibility, the sense of which will lead us to additional diligence and watchfulness.

Let us then, brethren, go forward in faith, and though humbly, yet boldly declare what the Lord has done for us; and trusting in Him, we shall be as Mount Zion, which cannot be removed. N.

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

BY REV. JOHN FLETCHER.

LETTER IV.

SIR,—VI. That some persons are blessed with clearer, stronger, or earlier manifestations than others, is undeniable ; and why it is so is one of the mysteries of God's kingdom, that shall not be explained until the day of judgment. In the meantime the following reflections may possibly cast some light on that dark subject, and help us to say, He does all things well.

1. Our Lord suits the manifestations of himself to the various states of the Church. Under the Mosaic dispensation, which consisted much in externals, divine manifestations had, generally, some external circumstances ; but the Christian Church, being formed upon a more spiritual plan, is favored with revelations of a more spiritual and internal nature.

2. The Lord considers us rational creatures in a state of probation. Were he to indulge us with powerful, incessant, overwhelming discoveries of himself, he would rather violently force than gently lead us to repentance and obedience. Every day is not a day of pentecost. Soon after the Son of God had seen the "heavens open," he was "led into the wilderness to be tempted of the devil ;" and so is his spouse after him, Hosea ii. 14. St. Paul, by observing that he was "not disobedient to the heavenly vision," and that he "kept his body under, lest he should become a castaway," intimates that his bright manifestation was not of such continuance and force but he might have disobeyed, as Jonah did in a similar case. Some have, in fact, resisted bright manifestations in their day ; witness Cain, Judas, Balaam, Saul, Nebuchadnezzar, and the Israelites who perished in the wilderness : and too many backsliders are resisting them now. So sure, then, as there is time of trial for faith, hope, and patience, there is also an abatement of the power which attends divine manifestations.

3. Our wise Redeemer proportions the means to the end. If the effect of a manifestation of his love is to be exceeding great, the manifestation must be exceeding bright. Suppose the burden of guilt and hardness, temptation and sorrow, under which one groans, is ten times greater than that which oppresses another, it is plain the manifestation which is to remove the tenfold weight is to be ten times stronger. The same rule holds also with regard to sufferings and labors. The hotter the fight of afflictions which God's children are to go through, the stronger and the brighter also is the celestial armor put upon them at the revelation of the Captain of their salvation.

4. Neither can it be doubted, but that our good God, in fixing the degree of divine manifestation, hath a particular respect to the state and capacity of the souls to whom he discovers himself. The deeper sinners mourn for him the deeper he makes them drink of the cup of salvation at his appearing. "Blessed are they that" greatly "hunger and thirst after righteousness;" their souls are thereby greatly enlarged to receive the oil of gladness and the wine of the kingdom. "Blessed are the poor in spirit;" those whose souls are empty as the vessels of the desolate widow in the days of Elisha; when the heavenly prophet shall visit them, the streams of his fullness shall certainly flow according to the degree of their emptiness.

5. A skilful physician prescribes weaker or stronger medicines, according to the state of his patients. So does the Physician of souls: he weighs, if I may so speak, every dram of the heavenly power in the scales of goodness and wisdom. He knows what quantity of the heavenly cordial our spirits can bear, and will not, without the greatest care, put the strong wine of his powerful love into a weak vessel.—He sees, that as some persons can stand, for a time, the sight of the meridian sun, when others are hurt by the first appearance of a taper, so some Christians can bear the strong beams of his gracious presence, while others are almost overpowered by his fainter rays.

6. If some live and die without any manifestations of the Redeemer's love and glory, the reason of it may possibly be found in the abysses of his justice and goodness. They "grieve" and "quench the Spirit" that "convince the world of sin:" and it is very fit they should not have him as a "Comforter," whom they obstinately reject as a "reprover." Add to this, that as our Lord foresees, if such people were favored with tokens of his more distinguishing condescension they would only abuse them as Cain and the Pharisees did, he puts them not to the trial, nor suffers them to enhance their guilt by trampling richer mercy and love under foot; so that this seeming severity, is in fact real benignity.

7. The Lord not only proportions the degree of his powerful appearance to the weakness of our souls, but also to that of our bodies. He knoweth whereof we are made, and remembers that we are but flesh. If the natural sun, that glorious emblem of our Emmanuel, were to approach as near our earth, and shine as bright as possible, the insufferable blaze and heat would instantly blind and consume us. By a parity of reason, were our bright Sun of Righteousness to manifest his unclouded glory, or to appear without the tempering medium of his manhood, no flesh could support the sight. The brain, unable to bear the high operations of the soul, would turn; the heart of the wicked, swelled with intolerable pangs of fear, and that of the righteous, dilated by overwhelming transport of joy, would instantly burst. God, therefore, says, "No man can see my face," without some dim-

ming veil, "and live." Hence arose, likewise, the grateful exclamations of Manoah and others, when the Lord had manifested himself to them, concealed under human appearances: "We have seen God and live!" We have beheld him, and are not consumed!

8. This may, perhaps, help us to account why the Lord still hides his face from some of his sincere seekers. They sit begging by the way of his ordinances, and yet he does not pass by so as to restore to them their spiritual sight, that they might know him. In all probability he designs them such a bright manifestation as they are not yet able to bear. When their hearts are strengthened for the heavenly vision, it shall speak. Let them only wait for it. "Let patience have her perfect work," and faith in the word be tried to the uttermost; and "he that cometh, will come, and will not tarry." He will bring "*his* reward with him;" and a moment of his presence will make them abundantly amends for the waiting of an age. Were he to appear before they are prepared by the humiliation of repentance and the patience of hope, they would be in the case of those carnal Israelites, who, far from being able to commune with God, could not so much as speak to Moses when he came down from the mount, without first obliging him to put a veil over his shining face.

Peter, James, and John were, it seems, the foremost of the apostles in spiritual strength and boldness; nevertheless, the manifestation they had of Christ on the mount almost overwhelmed them.—Their body sunk under the weight of his glory, and when they came out of their sleep or trance, they could not recover themselves, "they knew not what they said." This had been before the case of Daniel, and was once more that of St. John. The "comeliness" of the man "greatly beloved" was "turned to corruption;" he retained no strength. And the beloved apostle, when he saw his Saviour with some additional beams of glory, fell at his feet as dead. St. Paul not only lost his sight on such an occasion, but was near losing his life, being unable to take any refreshment for three days and three nights. And it is also generally supposed that Moses actually died under the overpowering displays of the Redeemer's love. Hence we learn that God's way and time are best, and that we are to leave both to his gracious wisdom; using the means in which he has promised to manifest himself to those who diligently seek him.

VII. What those means are, is what I come, in the last place, to consider. The agent or author of every divine manifestation is the eternal God, one in three, and three in one. The Father reveals, the Son freely discovers himself, and the Holy Ghost freely testifies of him. Nevertheless, the Scriptures, in general, attribute this wonder of grace to the blessed Spirit. "No man can" experimentally "say that Jesus is the Lord, but by the Holy Ghost." It is his peculiar office to "convince the world of righteousness," by giving us

to know savingly the Lord our righteousness. "He shall glorify me," says Christ, "for he shall take of mine, and show it unto you." And this he does without any merit of ours, in the means which God hath appointed, and which he enables us to use aright.

These means are both outward and inward. The outward are what our Church calls "the means of grace," particularly hearing or reading the word, partaking of the sacraments, and praying together with one accord for the manifestation of the Spirit, as the primitive Christians did, Acts ii. 1. These means are to be used with the greatest diligence, but not to be trusted to; the only proper object of our confidence is God, who works all in all. It was not Moses' rod which parted the Red Sea, but that Almighty arm, which once divided the water from the water without a rod. Nevertheless, as Moses was not to throw his rod away, under pretence of trusting in God alone, neither was he to rely on the weak instrument, as if the divine power resided in it.

Though the Lord in general works by means, he ties himself to none, and sometimes works without any. The same Spirit, which fell upon Cornelius, while Peter preached, fell upon Peter on the day of pentecost, without any preaching. And the same Lord, who opened Lydia's heart, by the ministry of St. Paul, opened the heart of St. Paul by the sole exertion of his power. We hence learn, that as, on the one hand, we ought not, with the profane and enthusiasts, to tempt the Lord by neglecting the use of any of the means he hath appointed; so, on the other hand, we must beware of confining God to particular means, times, and places, as the bigoted and superstitious do; remembering, that when we are cut off from all outward means, it is our privilege to wait for the immediate display of God's arm, in the use of the inward means.

Of these the first is, "Believing there will be a performance of the Lord's promise," and that he is willing and able to manifest himself to us, as he does not to the world: this is the very root of prayer, fervency, hope, and expectation. Without the actings of this preparatory faith, the soul droops, and becomes an easy prey to despondency, vanity, or sloth. Where this talent is buried, the Lord seldom works. "Believest thou that I am able to do this for thee?" is generally the first question he puts to the seeker's heart. If it is answered in the negative, he can do no great miracle, because of this unbelief. Nevertheless, it must be acknowledged, that St. Paul was blessed with the revelation of the Son of God, without any previous desire or expectation of it. In him and others was this scripture fulfilled, "I was found of them that sought me not; I was manifested to them that asked not after me." But, in general, where the Gospel is preached, the Lord will be inquired of by the house of Israel to do this; and if he visit any with conviction, as he did St. Paul, it

is only to make them pray as that apostle did, until he manifests himself by the Holy Ghost, in a way of consolation and love.

The second inward means of the manifestation of Christ is resignation as to the particular manner, time, and place of it. "Through patience," as well as faith and prayer, "we inherit this promised" blessing. Some, according to their carnal wisdom and forward imagination, mark out the way in which salvation is to come to their hearts; but the Lord generally disappoints those unhumbled seekers, though, as in the case of Gideon, he may gratify one in a thousand: for believers are "not born of the will of the flesh, nor of the will of man, but of God." The Jews expected the Messiah, and there they were right: but they expected him "in their own way," and there they stumbled and fell. While they looked for a mighty conqueror, another Alexander, to make them great, they overlooked the lowly Prince of Peace, who came to make them good; and at last they crucified him as a base impostor. This Jewish disposition is in all by nature. Hence Christ is commonly rejected in the Spirit by Christians, as he was in the flesh by the Jews. We would have him come to give us an idle rest, but he appears to teach us to deny ungodliness, and fight the good fight of faith: this we do not like. Our nature wants to step at once into a throne: but he offers first to nail us to the tree, and to crucify our flesh with its affections and lusts: and from this we shrink as from the grave. We expect to be carried at once to the top of Mount Tabor, to see unutterable glory; but he leads us to Gethsemane to watch and pray, or to Calvary to suffer and die with him: here we recoil, and do not choose to know him. Our forward impatience dictates that he shall instantaneously turn our midnight into noonday; but instead of manifesting himself at once as the meridian sun, he will, perhaps, appear only as the morning star, that our light "may shine more and more unto the perfect day."—This defeats our counsel, "we despise the day of small things," and do not think so low an appearance worth our notice and thanks. If you, sir, ever seek the saving knowledge of Jesus, never stop till you can witness your sun goes down no more; but, in the meantime, never slight the least ray of the heavenly light. The least may open into the broad day of eternity. Cease from your own false wisdom, and become as a "little child," or you "cannot enter the kingdom of heaven, and see the King in his beauty."

The third and last inward means I would recommend to mourners in Zion, is "a tender regard for the reproofs of the Spirit, a constant attention to the drawings of the Father," obedience to the calls they have to secret prayer, and a fear of depending upon their duties, and not solely upon the faithfulness of Jesus. Whoever follows these directions, according to the grace given to him, will, of course, cease from outward evil, and do, as he can, the little good his hands find to

do. This is a better way of waiting for the revelation of Christ, than to lie down in dejection and hopeless unbelief. All those, who sullenly bury their one talent, and wilfully retain the accursed thing, complain in vain that their Lord makes long tarrying. They obstinately grieve his convincing Spirit, and then absurdly clamor, because he does not reward them for it, by the comforts of his heavenly presence. Let us not be so unreasonable. Let us "strive to enter in at the strait gate," remembering that "many shall seek to enter in, and shall not be able." But let us "strive lawfully," not making ourselves a righteousness of our own seeking, knocking, and striving.—The sun shines, not because we deserve it by undrawing our curtains, but because it is his nature. Jesus visits us, not because of any merit in our prayers, &c., but for his own sake, because his truth and compassion fail not. Free grace opens the door of mercy, not to works and merit, but to want and misery. That you and I may knock and press in, with all needy, penitent, believing sinners, is the earnest wish of a heart, which prompts me to subscribe myself, sir,

Yours, &c.

JOHN FLETCHER.

For the Guide to Christian Perfection.

HOLINESS A QUALIFICATION FOR USEFULNESS.

Mr. Editor: The following letter was written to a younger brother, who is preparing for the ministry. The principle is applicable to every Christian who desires to be useful.

MELVILLE.

Dear Brother: I have felt a desire that, while you are preparing yourself for the great work of the Christian ministry, by the acquisition of useful knowledge, you should realize, that there is one qualification for this great work, of even more importance than mental discipline and knowledge. Learning is good, and without it, no minister can do justice to his vocation. He that neglects it proves unfaithful to his obligation, to God, to the Church, and to souls. He can never be "a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. But learning alone will never make a man a useful minister of the gospel. The word will be "like sounding brass, or a tinkling cymbal." Nothing but the influences of the Spirit of God, can lead that heart, which is "enmity to God," to yield to him; and the blessings of the Spirit of God, accompany his word in proportion as the minister is himself under its influence.

The enjoyment of the blessing of perfect love, is the greatest qualification you can have for usefulness. But, perhaps, here you

may need a caution, lest you expect that of it, which does not belong to the subject. Christian perfection does not change the peculiarities of character which belong to every man. God has made each of us different from the other, and never designs that those distinguishing characteristics which are not deficiencies, should be changed. They may be modified by grace—they should be wholly sanctified to God; but every perfect Christian will be distinguished by his own peculiar characteristics. If he is naturally a man of strong feelings, he will show them in his religion. If of a mild character, this blessing will never make him a boisterous man, or one of deep pathos. He may enjoy as fully the blessing of perfect love as the other, but it will show itself differently. Here many err, thinking that this blessing will give them the pathos which men of naturally strong feelings possess. It will give them the "unction of the Holy One," and that will be felt in their words. God is as much in the "still small voice," as in the whirlwind. As a preacher, this blessing will not alter your characteristics. If God has given you a natural power for reasoning, more than for moving the passions of men, that will still be your strength; but with a heart filled with love, that reasoning power will have a holy influence in persuading men, which is not possessed by the cold heart. If before, a man was dull of comprehension, he will probably still be slow of understanding. And so of other peculiarities. Entire sanctification will not essentially change them, but make the most of the entire man.

The blessing of entire sanctification will give you a *disposition* to be useful. Not that I would intimate that you are particularly deficient in this respect. But there is a great lack in this respect among Christians. There is much to be done; sinners in multitudes to be saved; a world to be converted. Great as the work is, there is ability in the church, with the blessing of God, for it all. But there is a want of willingness to labor. Some are doing well—a few, all they can—every real Christian is doing something; but as a body, little, very little is done, in comparison with what ought to be. They should be "all at it, and always at it." There is a great want of a "a mind to work." This heart to labor, entire sanctification would give.

There are obstacles in the way of usefulness, which require something as powerful as the blessing of perfect love to overcome. The greatest hindrances lie in ourselves. A love of ease keeps us from the self-denial necessary to be extensively useful. Pride, or something that much resembles it, prevents our laboring in a sphere where we should not be noticed. Covetousness, that great sin, makes us unwilling to sacrifice our own interests to usefulness. External obstacles lie in our way in the path that leads to a good act. "Time would fail one" to number them. Nothing less than the full power

of the gospel in our hearts, is sufficient to enable us to surmount them all. Particularly is this the case in the Christian ministry, which you are approaching. I would not discourage you from that great and good work, yet I may say that you can have but little conception of the greatness of the work, and the obstacles to success, which you, and all others engaged in it, must meet. Enough for you to know that it will require, not only all the literary qualifications you can get, but all the grace you can obtain. Nothing less than the entire sanctification of all your powers to God will be sufficient.

Here permit me to suggest for your consideration, whether religion does not lay us under obligation to obey the physical laws of our nature. If we know and obey them, shall we not have bodies capable of more labor for God? Will not the intellect also, by its connection with a stronger body, be capable of greater things?

But the great qualification for usefulness which holiness will give you, is a warm heart: a heart capable of feeling a deep interest in the subject of religion. We know that, as a general rule, every man labors in a cause in which he may be engaged, in proportion to the interest he feels in it. If a man's heart be filled with love, he will from that principle, labor faithfully for God. The deep interest he feels will give a power to his words, whether he speak in public or private. A man is always eloquent in proportion as his feelings are interested in a subject. If a lawyer is deeply engaged in his case, and especially, if he feel for his client, he will be eloquent. If the politician be much interested in the success of his party, it will give him a zeal, as we often see, which fires his soul, and gives him a power of persuasion, which draws his fellow citizens around him, and often turns them to his own party. The preacher who warmly feels his subject, as he will if his heart be alive to God, will always make others feel it. We see this too in the social meeting. A man who speaks coldly—whose soul is not in his words, produces little effect; but if love fires his thoughts, and warms his feelings, his words, however ill-chosen, will go to the hearts of those who hear. There is no one characteristic, which tends so strongly to make a man eloquent, as a heart capable of deep feeling; and there is nothing which will make a Christian feel so much, cold as he may be by nature, as a heart filled with love to God and man.

There is a propelling power in this state of mind, which constantly urges the soul onward in holiness and usefulness. A perseverance in usefulness is secured, so far as any thing can be in our fallen state.

Perhaps in closing, I ought to qualify my remarks. The soul that loves God supremely, may not be perfect in judgment; he may be deficient in knowledge of duty. Hence he may violate the physical laws of our being. He may not understand those laws,—as indeed there is on many points much uncertainty resting on this subject.—

He may not improve his mind in order to be useful, as much as you and I think duty requires. He may err in selecting his field of usefulness, and not labor in that way to do good, which we may think would be most for the glory of God. Yet if he enjoy this blessing, it will not be a deficiency of disposition, but an error of judgment. He will have a heart to do his *whole* duty, and a willingness to know it.—There is need of charity towards one another in these things. Even if the whole church—every member of it, were entirely sanctified to God, still there would be a necessity of charity towards each other regarding the errors of judgment, and consequently of action among perfect Christians.

That you, my dear T——, may live in the full enjoyment of this great blessing, and be the means of doing much good in the world, is the sincere prayer of your most affectionate brother, ————

Nov. 1, 1839.

We extract the following from the "Memoirs of A. H. Hurd," entitled "THE WESLEYAN STUDENT, by Rev. Professor Holdich; published by E. Hunt & Co. and by D. S. King."

SANCTIFICATION.

That the gospel makes a distinction between justification and sanctification, is too evident to need proof; and that it promises entire deliverance from sin, and a complete renewal of the soul "after the image of God," is a truth not disputed by any. But, as to the time this great work is to be wrought, there have been different opinions. Some warmly contend that it is not attainable in the present life. To this theory there seem to be insuperable objections. First, It supposes either an inability, or an unwillingness in God to save from *sin here*, even though the Christian long for deliverance, and "thirst after righteousness," as doubtless every genuine Christian *will*. Second, It seems to imply that sin is a necessary result of the soul's connection with the body. But the Scriptures teach us plainly that sin has its origin, not in our physical, but in our spiritual being; and, indeed, common reflection would appear sufficient to teach us the same fact. "Sin is the transgression of the law," and it is from the "*heart* that proceed evil thoughts," and almost all the sins that man commits. Furthermore, many sins are purely of a spiritual nature. Such are pride, envy, malice, hatred to God," &c.

And to suppose sin to result, necessarily, from a connection of mind with matter, is to charge the Creator with placing us under circumstances, in which *sin* is unavoidable; a supposition which seems to destroy the very *idea of sin*. Third, This doctrine must make provision for admission into heaven in an *unholy* state, or for some change of moral character after death. The former idea is plainly repugnant

to the word of God ; which says, that "without holiness no man shall see the Lord," and that "nothing impure or unholy" shall enter into that sacred place. Nor is the latter less at variance with the general testimony of Scripture. "We shall receive according to the things done *in the body*," when we stand "at the judgment seat of Christ," not for repentance, or works *after death*. Fourth, The oracles of Truth no where intimate that deliverance from sin shall be accomplished *at death*, nor after the soul has passed the bounds of its temporal probation. From these, and many other reasons, we infer that if man be sanctified at all, it must be in the present life. But, let it be understood, that by entire salvation from sin, we do not mean impeccability ; nor do we mean a deliverance from temptation. Even Adam sinned, and "angels kept not their first estate ;" therefore, "let him that thinketh he standeth, take heed lest he fall." Christ himself was not free from buffetings ; and certainly, "the disciple is not above his Lord." Nay, we do not mean that the Christian can acquire the "perfection" of a naturally upright being, who stands strong in his native innocence, with powers uncorrupted and unimpaired by former transgressions. But this we mean, that he should be made "*perfect in love*," that "his eye should be single ;" that his entire soul should become the "temple of the Holy Ghost ;" and that his emotions, thoughts, words, and actions, should be governed by a strict regard to the will and pleasure of heaven. Nor have the Scriptures left this important question in the dark. Nay, we think they have made it quite plain ; so that "the wayfaring man, though a fool, need not err therein."

This appears, 1st, From the object of Christ's mission, namely, "to save his people from their sins ;" "to purify unto himself a peculiar people, zealous of good works ;" and to set an example, "that they might follow his steps," that "*as he is*," so they might be "*in this world*." 2d, From the intimate relations under which Christ and his followers are mentioned. "*I am the vine ; ye are the branches ;*" "*Christ dwelleth in you ;*" "*Your bodies are the members of Christ ;*" "*I will dwell in you, and walk in you,*" and a variety of other similar expressions are made use of, to point the intimate connection between the Saviour and the saved. Now, to suppose the latter *are not* and *can not* be made holy here, is to conceive a strange blending "of light with darkness," and mingling of "righteousness with unrighteousness, and reconciling of Christ with Belial." But no, the Saviour has already settled this point, "Ye cannot serve two masters." 3d, The gospel is explicit in its *requirements*. "*Be ye perfect, even as your Father which is in heaven is perfect.*" And pray, in what can this perfection consist, but in the purity of love, and holiness of heart? "*Be ye holy, for I am holy.*" And can this injunction be obeyed, while the subject of it sins every day, yea, every hour of his being? "*Thou shalt love the Lord thy God with all thy soul, mind, and strength.*" Surely, where such love exists, there must be moral purity, and such love *may* exist here, or the Saviour would never have required it. Oh ! who but pants to prove this gospel fullness, to obtain entire redemption !

"To sink into the purple flood,
And rise to all the life of God?"

The promises of the gospel are quite as clear, that the Christian *shall be sanctified here*. Thus the Lord, by the mouth of Ezekiel, says, "*I will sprinkle clean water upon you, and ye shall be clean ; from all your idols will I cleanse you.*" "*A new heart will I give unto you, and a new spirit will I put within you,*" &c.—Ezekiel

xxxvi. 25. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," says the inspired John; and again, "the blood of Jesus Christ cleanseth from all unrighteousness." And this same writer expressly says, that he that has the Christian hope in him, "purifieth himself, even as Christ is pure." And that this refers to the present life, is manifest, because it is mentioned as taking place *now*; and while he is yet a child of hope, not admitted to that state of ineffable enjoyment,

"Where faith is sweetly lost in sight,
And hope in full supreme delight."

Fifth, The prayers of the inspired writers are quite enough to satisfy *our* mind on this subject. Thus the apostle prays: "I pray God your whole spirit, soul, and body be preserved *blameless*, unto the coming of our Lord Jesus Christ," &c.—1 Thes. v. 23. And again we hear him uttering language like this: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ," &c. Now, if the apostle understood his own language, I can see no way to avoid the conclusion that *he* believed in a *present*, complete salvation from sin. For he not only speaks of the entire sanctification of "soul, spirit, and body," but of a "preservation in this state until the coming of Christ." But when we consider him as "moved by the Holy Ghost," we must believe that it is possible, and not only possible, but absolutely essential that the Christian should be "filled with all the fulness of God," and that "the righteousness of the law should be fulfilled" in him, walking "not after the flesh, but after the Spirit."

For the Guide to Christian Perfection.

A LETTER.

DEAR BROTHER: I have a desire to tell what God has done for my soul, to encourage others to seek the same blessing. I cannot write or speak of any thing but what I have known and felt. I have professed and enjoyed the blessing of holiness, or perfection, or sanctification, (just what you please to call it,) for seven years past; but I love the word sanctify, for it means to set apart, to cleanse, to make pure; and I love the expression, *purity of heart*. This is the way I understand the work that has been done for me; the Spirit of God, through faith, in the blood of Christ, operated upon my unclean heart, and made it clean; yes, blessed be God, I can say it, with the Spirit bearing witness with my spirit; it was a perfect cure of all the corrupt passions of my heart. Shall I name them? I will say, levity, first, for it was my besetting sin; pride, revenge, love of the world, the fear of man, impatience,—all these, and more, found

a place in my heart, for eight years after my sins were forgiven; at that time I was happy.

"I could not believe that I ever should grieve,
That I ever should suffer again."

Those years were filled up with wavering and doubting; sometimes I would have an evidence, and would feel, O that I could retain it; but I would lose it, and mourn over the loss. But it is not so with me at present, nor has it been so for these seven years, next January. Blessed be God for what was done for me then,—how it remains with me; O how it fixes the soul on the rock Christ Jesus; then my soul was led into a large place; the change was greater than at my justification; I enjoyed more than I even thought a soul on earth ever could enjoy. It was not at a camp-meeting, on any extra means of grace, but at home, in my house, praying in the silent watches of the night, with my Bible before me, and my finger on that promise in Matthew, "He that seeketh findeth, and every one that asketh, receiveth;" I believed as I never did before, that, that was the word of God, and I claimed the fulfilment of the promise, viz.: that I might receive what I had sought for, almost three years, with fasting and prayer, and in attempting the discharge of every known duty, but sought it not by faith; then did I understand the art of believing. Blessed be God, for the teaching of the Spirit, which led me through such a host of hindrances, that kept me where I was so long from coming to Christ, and taught me how to believe. O the struggle of passing through that straight and narrow gait; the giving up soul and body to God, never to be at my own disposal any more forever; to be willing that my name should be cast out as evil; these dear things of self, it was like dying to part with them, but receiving strength from God, I did make the surrender, and although it appeared presumptuous, yet I did believe. It was then that a peace filled me that I never knew before; then I felt the

"Silent awe that dared not move
And all the silent heaven of love."

Glory to God, the remembrance of that place is like that of no other; it was in Portland, Me., during the labors of brother Cox, to whom I am much indebted for instruction and reproof, and although far removed, yet dear to me are the dear brethren and sisters of that church in Chestnut street, and the old Vestry in Cumberland street. O what searchings of heart have I had there! But the best of all is, I have been kept by the power of God, through faith, until the present, although Satan has left no method untried to destroy my confidence in God, and to discourage me, and in some instances, has almost succeeded. God has in these trying moments, lifted up a standard against him, so that I continue until to-day, stronger in the faith

than at any other time ; and thanks be to Heaven's King, that the blessed truths of the Gospel are spreading. I hope our brethren and sisters that enjoy this blessing, speak to the encouragement of others ; it is no time to keep our light under a bushel. I feel that the Guide is a medium through which we can speak. We needed the Guide much, and I do most earnestly desire that it may help many to come to the light.

A METHODIST SISTER.

Wellfleet, Oct. 25, 1839.

From the Oberlin Evangelist.

SHORT SERMON.

TEXT—Jno. xvi. 7. "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you."

The presence of Christ on earth, among his chosen friends, must have been intensely interesting and rich in spiritual profit. We see in the history, how they hung on his lips and caught his gracious words, such as never man spake ; how they leaned on his bosom, and were blessed by his sympathies ; how he loved his own that were in the world even to the end, and how they, in turn, with broken, gushing heart, could say, "Lord, thou knowest that I love thee." We may conceive, also, how the new, or at least the more full, development of the gospel fell on their ear—how they listened, astonished and joyful, to the doctrine of pardon to the believing, favor divine to the penitent, and salvation from sin, through God's Son and Spirit, to all who will come and receive it. Could any thing be more blessed than to hear the gospel from the lips of its great author—than to receive pardon from the very hands of him whose right it is to give it ? Can any privilege or favor be greater than to receive spiritual blessings—peace, hope, light, consolation,—from the very person who could die to purchase and bestow them ?

Yes. "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I go away, I will send him unto you." There is something better for the Christian here than the personal presence of Christ. Much as we would love that presence—and surely we would love it much, yea exceedingly—yet is there something better for us than even that. This richer blessing is the *indwelling Spirit*.

But why is this better for us than Christ's presence was to his primitive disciples ?

1. *He teaches more and better.* We would by no means disparage

Christ. We do not. We give only his views on this point, while we exalt the agency of the Spirit as a Teacher. "I have many things," said he to his disciples, "to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth shall come, He will guide you into all truth." "He will show you things to come." "He shall receive of mine, and shall show it unto you." In the department of teaching his disciples, Christ left many things undone. For some reason he could not do it all. The Spirit followed him, and did it. His peculiar agency taught more truth than Christ did, and taught it more effectually. So the subsequent history of the disciples shows.

And though special inspiration has ceased, this Spirit is a teacher still. Still does "he teach as all things, and bring all things to our remembrance." He still makes us love the truth; enlightens by giving us the experience of its meaning and power, and divinely guides our understandings in our researches. Blessed Teacher.

2. *His sanctifying agency is more efficient.* We need not labor to explain how or why. The Bible exalts the work of the Spirit as a Sanctifier. The history of the primitive church shows how rapid, efficient, pervading, and heavenly, this agency can be. No one can read this history and compare it with that of the disciples when under Christ, before the Spirit came, without observing the mightier agency of sanctifying grace under the Spirit's dispensation.

The words of Christ fell on the outward ear; his example met the eye; his persuasions in some degree, reached the heart; yet not like his who *lives in the heart*—"who works in us to will and to do of his good pleasure." Not like his agency of whom it is said, "I will put my Spirit within you, and cause you to walk in my statutes." "Your body is the temple of the Holy Ghost, which is in you." "Ye are the temple of the living God; as God hath said; I will dwell in them and walk in them." *The Deity within us—to purify our hearts!* What can be more precious, more glorious, more awful!

3. *The Spirit's agency is omnipresent.* Christ's personal presence was confined to a favored few. So it must have been. But the Spirit lives in the hearts of all his willing people. The multitude of those that believe, how great soever it may be, cannot exhaust his ability to be present with them all—just as really and sweetly and efficiently present as Christ could be with one, or with the chosen three on the holy mount, or in the garden scene of anguish.

Precious thought. I love to dwell on it. It adds to the joy of my communion with the Spirit to know that the same Spirit is pouring the same joys into the bosoms of ten thousand times thousand of his unworthy children, in many lands and in every condition where hearts that love are found. The fulness of this joy which fills the

heart with delight, because others without number are sharing it, is like the bliss of heaven. This the disciples had not in the personal presence of Christ. We have it in the communion of the Spirit.

Christian reader, is it true that we have a richer blessing offered us than Christ's own personal presence? Have you ever seen and prized it, and thanked the Saviour for it? And does the Church know it? Is she fully aware of the proffered presence of the Deity, the promised indwelling of her God in the hearts of her sons and daughters? If, like some earthly prince, Christ were to pass through our land, how many churches assume that they would hail his coming, and rush forth to meet him. Were he to come, *they would not know him*. For his Spirit does come, and they receive him not.—Perhaps they do not in form, “beseech him to depart out of their coasts,” but *they grieve him till he goes!* Alas, alas! When shall the indwelling presence and renewing power of the Spirit be prized and cherished as the richest gift of heaven?

H. C.

For the Guide to Christian Perfection.

EXTRACT FROM A LETTER.

* * * * * I feel oppressed with a sense of my frailty, insignificance and unworthiness. Oh, what weakness! “I am a worm, and no man.” But let others “bid earth roll;” soon shall I be at rest, “nor heed its idle whirl.” * * * I hope you find your work agreeable, though it may be arduous. I know that deep communion with God is sweet, and renders almost any work or place tolerable, if not delightful. Indeed, no person who has a correct understanding and *right spirit*, can engage in that work which contributes most to the good of the souls and bodies of men, without being happy in its prosecution. You will be among the fortunate, if you find the truth of this remark verified in your future experience. Be sure, dear brother, while you may consume the midnight oil in separating truth from error, and acquiring the reputation of a skilful “workman,” that you partake largely of the spirit of your Master, and be filled with the Holy Ghost, and withal, be humbler, not in appearance only, but in truth. Then will you be both useful and happy—your reward be great, and God be honored.

GUIDE

TO

CHRISTIAN PERFECTION.

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NO. 7.

For the Guide to Christian Perfection.

LETTER FROM A LADY TO HER FRIEND.

New York.

Dear Mrs. W—: I left you, in my last, endeavoring to lay hold on the terms of the covenant, fixed in purpose, giving myself away in the bonds of an everlasting obligation to God.

I began, as I said, to particularize; the thoughts and exercises of the morning came again to memory with still more pointed aim.—What! thought I, Can it be that God is about to take from me this principal object for which life is desirable? I looked into the future and thought what a blank! Never before had I realized that the very fibres of my existence were so closely interwoven. My impression was that the Lord was about to take him—and the question was whether it was possible that God could require me to be *willing* to restore this gift of his providence and grace, when he had made it our duty to be of one heart and soul—but grace interposed, and from a more mature consideration of the subject, I was led to regard it as extraordinary condescension in God, thus to apprise me of his designs and to prepare my mind for the surrender. I felt with Abraham that I had lifted my hand to the Lord—I had been sincere in my covenant engagements, though I had not before realized the depths of these obligations—grace triumphed—and in full view of the nature of the sacrifice, I said “Take life or friends away.” I could just as readily have said, take *life*, as to have said, take friends. Take him, I said, if thou dost require him. From that moment I felt that I was fully set apart for God, every tie that bound to earth was riven, and I could as easily have doubted of my existence as I could have doubted that God was the supreme object of my affections; the language of my heart, and, as far as memory serves, the expressions of my lips were—I live but to glorify thee—let my spirit from henceforth ceaselessly return to the God that gave it, and let this body but be actuated by

thee, as an instrument in thy hand for performing thy pleasure in all things. I am thine—wholly thine—thou dost now reign in my heart without a rival. Glory—glory to the Father, Son and Holy Spirit for ever. While thus glorying in being enabled to feel and know that I was now altogether the Lord's, the question came accompanied with light, power, and unquestionable assurance, what is this but the *holiness* you have so long been seeking? It was enough—I felt in verity that the seal of consecration was set, and that God had proclaimed me by the testimony of his Spirit, entirely His. I said and felt in such a peculiar sense as my spirit even still delightfully appreciates—Henceforth I am not of earth—the accuser, though he may tempt, yet hath he no part in me; the Lord, my Redeemer, hath raised up a standard against him. Yes, said my full heart, in the plenitude of its glorying, I am forever set apart for thy service. While thus exulting, the voice of the Spirit again appealingly applied to my understanding. Is not this *sanctification*? I could no longer hesitate—reason as well as grace forbade—and I rejoiced in the positive possession of this purchased blessing. Oh, with what triumph did my soul expatiate on the infinitude of the atonement. I saw its unbounded efficacy as sufficient to wash and cleanse a *world* of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean—

“Yes, plunged in the Godhead's deepest sea,
And lost in love's immensity.”

It was enough—my spirit returned consciously to its source, and rested in the embrace of God. From my inmost soul I said, Lord, it is enough. Oh, the unsearchable riches of grace! I pause at the exclamation, for I cannot determine what language to use, or what expression to make of my views of the condescension of God in reference to this eventful period of my Christian history. Ah! I have no doubt that even after innumerable ages of eternity have past, the inexplicable condescension thus manifested for the establishment of one so unworthy, so fearful and unbelieving, will be by me exultingly told over to a listening multitude of adoring angels, and cause a renewed burst of triumph from the innumerable company. Every shade of objection or thought of scruple was thus by Omnipotence himself rebuked, or rather utterly silenced. What I mean by this, should have been before stated—it is this; though I have ever been a firm believer in the doctrine of Christian perfection and the entire sanctification of soul and body, as taught from the Scriptures, by the apostolic Wesleys and their cotemporaries, yet the terms made use of in speaking of this attainment, were objectionable to my mind, in a manner that I hardly dare, in the present communication, take time to explain, and though I ever felt that I needed just the blessing comprehended, yet the terms made use of, worded as I have said, I seldom used; but

now there seemed such a glorious propriety of meaning in the words sanctification, holiness, that I felt that nothing less than infinite wisdom, could have devised words so infinitely proper. What more reasonable, thought I, now that I have been enabled through grace to resolve on being wholly the Lord's, than that he should set the seal of consecration, and proclaim me his own; and still further, that now, as I had set myself apart exclusively for his service, that he should take cognizance of the act, and ratify the engagements. So clear was the work, and so entirely apart from any thing like extravagance of feeling, that, as before said, as I had fixed my calculation on the performance of some great thing, such as an earnest struggle of spirit, or uncommon venturing of faith, &c. yet so unlike the simplicity of receiving it, to any of these preconceived views, that in the fullness of my heart, I almost exclaimed,—Why, it is hardly of faith, it is so simple and rational, and just as might have been expected, as the result of such exercise; it is all *here*,—I through the Spirit's influence, have given *all for Christ*, and he has revealed himself to me, and now he is my *all* in *ALL*.

Dear Sister W——: I could almost, for this once, wish that the impassable barrier, preventing thought mingling identically with thought, might be passed, for it is thus only, permission could be given to lay open fully to you the deep exercises of that devoted hour. When the soul, redeemed by the blood of the covenant, was permitted to pass through the veil of outward things, and return with all its tide of affections, and flow onward to its source, and to feel that nothing but the thin veil of mortality,—which seemed almost drawn aside,—prevented its coming into the full blaze of the presence of Him, “whose favor is better than life;”—such was my sense of dwelling in God, and being surrounded by his presence and glory, that it seemed as though my spirit almost mingled in worship with those around the throne, and the exercises through which I passed seemed nothing less than a holy compact, entered into between the Triune God, and the Spirit that came forth from Him, and as such, I have ever since felt the power and weight of the engagement.

And not as the least of the privileges of this hour do I regard that of being permitted so fully to count the cost. I foresaw that “perfecting holiness in the fear of the Lord,” was apart from leaning to my own understanding, and exercising a will of my own,—and that the blessing I had received was not imparted only for my own enjoyment, but that in accordance with the declaration of Him who had purchased this salvation for me at so great a price, I had been constituted a witness of it, not only for my own benefit, but also for that of others; and although the deep quiet of my soul proposed objections seemingly most plausible, yet the circumstance that for years I had been so much hindered from rising in holiness by such an almost

unaccountable aversion to complying with what I now conceive to be implied in the plain Christian requirement, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." For years it seemed as though no one passage of holy writ as frequently and forcibly met my observation, or applied so appealingly for my acquiescence as this. Now the requisition seemed to be—whether temptation or otherwise time must determine—the acknowledgment of what God had wrought for me, perhaps before hundreds. But such was the conquest grace had made, that from a free heart I said, Yes, Lord Jesus, and before thousands too, if such be thy demand,—and though I well know that this blessing is the free gift of God, and not of works, yet I believe if I had not through grace yielded to this conviction, I could not have retained it. I then felt, and still feel, that should I cease to comply with the terms implied in *being set apart for God*, and dedicated as a vessel of grace to his service, that it would be at the forfeiture of the assurance of being so. How reasonable, and how conclusive the inferences. Religion never before seemed to be made up of such a beautiful whole. I think I never previously realized so deeply the depths of the goodness and mercy of God, in issuing to polluted mortals such a command as "Be ye holy"—and for such a cause! "for I the Lord your God am holy." Well may angels desire to look into such a scheme.

But to return, it was suggested that with my natural propensity to reason, it would require a miracle of grace to sustain me in the possession of this blessing, when others with apparently so much more spiritual firmness had so repeatedly lost it—and even the example of the sainted Fletcher, of blessed memory, was presented to assure me of the almost impossibility of retaining it. But the adversary was foiled—in the strength of Omnipotence, I was enabled firmly to resolve rather to die than to doubt, or even reason with the enemy, assured that if I but ventured to parley, as in the case of the first transgression, his suggestions might soon assume the appearance of plausibility.

But I must close, aware that I have already given myself too much latitude,—yet permit me to refer to one circumstance more, which will display yet another victory of grace, and tended yet more to the establishment of my soul in this grace. As you may remember, I before said I had intended spending the evening in prayer. I was prevented continuing little more than an hour, by some friends calling in to make an evening visit, but the deep quiet of my spirit was not in the least disturbed. After they had retired, I mentioned the sweet frame of spirit I was in, to my dear sister, and then retired to my chamber. Previous to ~~my~~ committing myself to sleep, my reflections were, that as I had not been favored with any extraordinary

joy, or overwhelming ecstasy, and as I had previously enjoyed such sweet communion with God, in the night season, that I might perhaps expect some very glorious manifestation—but whether these should be given or otherwise, I felt I was sweetly reposing in the arms of everlasting love, and my passive spirit said, Lord, it is enough,—thou art my soul-satisfying portion, and the assurance was given, that just the portion of ecstasy as should be for my good, would be given—and already an unutterable peace, fresh from the throne, was continually flowing into my soul, and thus I resigned myself to repose.

You may imagine my surprise on awaking in a most frightful dream, the particulars of which were so strangely singular, that if I thought you would not think me enthusiastic, I would narrate them. Well, I will conclude to hazard the attempt. I imagined myself not yet to have left the lower parlor. All the circumstances of the evening were yet vividly before me. I thought myself to be just about retiring to my chamber, when a loud rap at the back parlor door aroused me,—knowing that all about the house had been sometime previously quieted, and all the inlets to the house secured for the night, I knew that something must be wrong, but as I knew myself to be already in the power of the intruder and resistance in vain, I said with firmness, “Come in,” when a personage altogether unlike any thing I had ever before conceived of, entered. Added to a countenance fiendish in the extreme, was a costume of the highland order, black underneath, with a thin white covering, the black in many places projecting before the white. In a very harsh tone he demanded “Is the Dr. in?” “He is in the front room, on the sofa,” was my reply. And as he went toward the front parlor, I ran and screamed for assistance—and the effort awoke me. Quick as thought the suggestion came, Where the expected manifestation? and whether this was not enough to cause me to question the exercises of the preceding evening? As my nights had before been spent in such sweet communion with Heaven, and now that I had reason to expect more, that I should have even less. But blessed be God, it was but temptation, and I was kept by the Angel of the covenant from yielding even in the least degree to the power of the tempter, yet there was so much seeming reality in it that my nervous system suffered, probably much the same as though it had been an actual occurrence, but it was thus far only that the fiend of darkness was permitted to exert his power—the deep tranquillity of my spirit was not in the least disturbed—all was a silent heaven of love, and I soon again sunk sweetly to repose, as under the shadow of the Almighty. In about an hour and a half after this, I was again aroused by these words, “Behold, I, an angel, beseech you that ye walk worthy of the vocation wherewith ye are called.” An angel? an angel? repeated I, with

rapture, and as if conscious of its not being the phraseology of scripture. With this, I again awoke, filled with glory and with God, sweetly assured that God had sent his angel to strengthen me. I arose and returned thanks to God. Soon after, my beloved companion came in, who had been absent on professional business since quite early the preceding evening, and therefore unapprized of the glorious assurance of hope I had received. I told him how the Lord had blessed me,—of the dream,—and then of the consolation just received.—While telling him of the manifestation just mentioned, he was overjoyed, and seemed to regard it as so surprisingly glorious, that I almost wondered at him;—thinking how certainly, as might have been expected—through the power of the spirit, I had first endured temptation, and that then a ministering spirit should be permitted to visit a fellow-heir of glory, did not to me appear at that time at all extraordinary, for I had been in such close communion with heaven, and my mind thereby so spiritualized, that I regarded it as what might have been almost expected, but I have since regarded it as infinite condescension!

But again, my sheet absolutely admonishes me that I must close, though I should much like to tell you, how I have since been borne onward by the might of the Spirit. I find that a firm, abiding, immoveable peace, is the heritage of the believer, after having entered this purchased possession. I daily feel that God requires that I should be holy, only that I may be *more happy* and more useful. I am enabled ever to endure as *seeing* the Invisible; having entered through Jesus, into the holiest, I feel daily that I am enabled to cast my anchor deeper within the veil. Yours most affectionately. P. P.

PLAIN DISCOURSES.

DISCOURSE I.

And they were all filled with the Holy Ghost.—Acts ii. 4.

1. To be filled with the Holy Ghost, is the same as to be baptized with the Holy Ghost. By the baptism of the Holy Ghost, is to be understood something more than the gift of miracles. If by this baptism we understand the same as the gift of miracles, how could it have been said that the Holy Ghost was not yet given, because Jesus was not yet glorified? John vii. 39. The church had been in possession of the gift of miracles more than 2000 years, when our Saviour made his ascension. Miracles were wrought in Egypt, at the Red Sea, in the wilderness, at

Jordan and in the land of Canaan. We would not be understood to say that the Holy Spirit did not confer the gift of miracles; but we mean that miracles were not the chief things intended by the baptism of the Holy Ghost. So far from this, they do not come into view in any of the places where that baptism is spoken of.

2 By the baptism of the Holy Ghost, we are not to understand the ordinary influences of the Holy Spirit, in enlightening and renewing sinners. To assert this, would be the same as to affirm that no sinners were converted before Jesus was glorified. Thus we should unchurch the Patriarchs and Prophets, and exclude them from the kingdom of heaven, together with all who died before our Saviour's ascension to glory. The baptism of the Holy Ghost on the day of Pentecost, evidently marks a new and distinct dispensation of the gospel. A measure of light and grace was then given, which was never granted before. The gospel was preached to the ancient Israelites, but every thing was seen through types and shadows. Jesus Christ came to make a more clear and full developement of doctrines, duties and privileges; and on this account, is said to have brought life and immortality to light in the gospel. The declaration that the Holy Ghost was not given till after Jesus was glorified—and the saying of Christ to his apostles after his resurrection, that they should be "baptized with the Holy Ghost not many days hence," favor this view of the subject.

Now let the Spirit's operation and influence be felt through all the doctrines and privileges of the gospel, in bringing them home to the bosom, and the soul of man is at once elevated, and his affections find new objects and new delights; heaven comes into his soul, a new direction is given to his life, and it may, in truth, be said that he is a *new man*. How does he look down from his glorious elevation on all the grovelling scenes of earth while he walks in fellowship with God, and holds converse with the church of the firstborn?

When divine effects are to be produced, divine causes must operate. To produce them in the present age, requires nothing less than the "washing of regeneration, and the renewing of the Holy Ghost." Nothing but this can "make our infected nature clean."

Now when all the fruits of this divine influence are matured in the soul, and the promised measures of grace and holiness are obtained, it is said that they are *full of the Holy Ghost*. O glorious state! O happy condition! thus to be filled "with all the fullness of God."

Let us now trace some of the bright features developed in the character of those who are the subjects of this divine baptism.

1. *Their courage and fortitude*. Previous to their receiving the baptism of the Holy Ghost, the Apostles gave no evidence of uncommon courage or fortitude. On the contrary, they were timid and fearful. When they saw their Master in danger, they all forsook him and fled. And Peter, though bold and forward on many occasions, becomes unmanned through fear, and thrice denied that he knew his Lord. But no sooner had they received the baptism of the Holy Ghost, than their firmness became equal to the exigencies of the occasion, and we find Peter, supported by the whole college of the Apostles, publicly vindicating his Master, and charging his death to the wickedness of the Jewish priests and rulers. The same baptism of the Holy Spirit would do the same for us. But alas! how often have we failed to do our duty, through the same criminal fear of man.

2. Previous to their receiving the baptism of the Holy Spirit, the Apostles themselves appear not to have understood distinctly the character of the death of Christ as a sacrifice for sin; and, therefore, when he told them that he was going up to Jerusalem to lay down his life, Peter took hold of him, and began to rebuke him, saying, "This shall not be done unto thee." And thus he would have defeated the whole object of the Son of God in coming into the world to save sinners. But after they received the baptism of the Spirit they were ever ready to assert his sacrificial death and resurrection, and to preach "peace," and "the remission of sins through his name."

3. It was much the same with regard to the character of that kingdom which he was to set up in the world. They thought that he would set up a secular kingdom; and this belief still lingered about their minds after his resurrection. But when the Holy Ghost had enlightened their minds, and led them into the truth in this matter, this prejudice left them, and they found the kingdom of God within them, even that "kingdom which is righteousness, peace, and joy in the Holy Ghost."

4. The Christians of those early times were united to one another in the strongest bonds. "*They were all of one heart and of one soul.*" Not of one opinion. That is entirely a different thing. But they were of one heart and soul in respect of the mind that was in them. They had the mind of Christ. They loved God with all their heart, and one another as themselves. They had one disposition, one object, one motive, one purpose and aim, and that, to honor the Saviour of the world, and extend his kingdom on earth. For this purpose they gave up the world, its honors, its riches and its pleasures, and were so dead to the world that they took joyfully the spoiling of their goods, and submitted cheerfully to the loss of liberty and life. The affection of one was the affection of the whole, and joy was in all their dwellings.

5. They were completely crucified to the world and the world to them. None said that aught of the things he possessed was his own, for they had all things common. The inordinate love of property, the passion most prevalent in the breast of *civilized man*, was rooted out of their hearts. "They had all things common."—"Neither was there any among them that lacked: for as many as were possessors of lands and houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man, according as he had need."

Behold the difference between the spirit of the world and the Spirit of God!—The one is a selfish and derisive spirit, and the other, a Spirit of union and benevolence. Never is so great a victory gained, as when the spirit of the world is overcome by the Spirit of grace and holiness.

From all this, it appears that the baptism of the Holy Ghost is designed to purify the heart from all sin, and to bring into operation the principles of universal holiness. To be filled with the Holy Ghost is to be entirely sanctified to God, throughout spirit, soul and body.

II. Whose privilege is it to be baptised with the Holy Ghost?

1. To this we answer, it is a privilege of all Christians, male and female, old and young, bond and free, that is, all believers in the Lord Jesus Christ. The first

clear and explicit testimony to this point, is found in the prophet Joel, chap. ii. 28, 29. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

We are not left to uncertain conjecture in our application of this prophecy to the baptism of the Holy Ghost. The apostle Peter publicly declared that what took place at Jerusalem on the day of Pentecost, was the fulfillment of this prophecy of Joel. See Acts ii. 16—18. No words can be more explicit than those of the prophet, and no comment of ours can make the application more certain. Should it be said that prophesying, having visions and dreaming dreams, in the sense of Joel, is to have miraculous powers, it will follow that all the church, male and female, old and young, possessed those powers, a position which will hardly be taken.

2 John the Baptist is another witness for our doctrine, that the baptism of the Holy Ghost was given for enlightening and sanctifying purposes, and not to confer miraculous gifts. The same general reasoning will hold here as on the passage from Joel. According to the forerunner of the Messiah, all, both male and female, who were baptized with his baptism, were privileged to receive the baptism of the Holy Ghost. "I indeed baptize you with water," said John, "but he," Christ, "shall baptize you with the Holy Ghost and with fire." In that immense multitude who went out from Jerusalem, Judea, and the region round about Jordan, to receive John's baptism, there must have been many females, and other classes, who never possessed the gift of miracles, but were proper subjects of the baptism of the Holy Ghost, and had the promise of it, on condition of repentance and faith in Christ Jesus.

3. The words of our blessed Lord are equally explicit on the point. "On the last day of the feast Jesus stood and said, If any man thirst, let him come unto me and drink; and out of his belly shall flow rivers of living water. This spake he of the spirit which they that believe on him should receive. For the Holy Ghost was not yet given, because Jesus was not yet glorified." Hence, it is most clear that all true believers in Christ, were declared proper subjects of the baptism of the Holy Ghost. But were all such subjects of miraculous gifts? Certainly they were not.

4. Matter of fact confirms this interpretation. The one hundred and twenty disciples mentioned in Acts i. 15, were all baptized with the Holy Ghost, or, in the language of our text, *were all filled with the Holy Ghost*. But will any one say that all these, and others who were afterwards baptized with the Holy Ghost, were endowed with miraculous gifts? Reader, it is evidently the will of the blessed Saviour that you should be baptized with the Holy Ghost, whatever may be said concerning miracles.

REFLECTIONS. 1. The dispensation of the Spirit, or the baptism of the Holy Ghost, is the brightest display of the glory of God ever vouchsafed to a guilty world. It includes all that is intrinsically good in the Patriarchal and Mosaic dispensations, with a great increase of light and privilege.

2. We live under the *last* and brightest dispensation of the gospel. We expect no new revelation. The canon of scripture is closed. Nothing can be added to it, nothing taken from it. Under the present dispensation of the gospel, the milleni-

um is to be brought in, in all its extent. Let us pray that it may soon come, and that the will of God may be done on earth as it is in heaven.

2. Having, therefore, the promises of these things, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear God.

4. Let us be careful that we do not bring upon ourselves aggravated guilt, by neglecting so great salvation.

From the Oberlin Evangelist.

CHARACTER OF CHRIST.

Nothing in the universe produces so perfect and universal admiration, as the character of Christ, when that character is understood and appreciated. To say that it is a perfect character, produces little effect: say that he is almighty, all-wise and infinite in goodness, that in him dwelleth all perfection, and still the soul is comparatively unmoved. But say that "God is love," and bring the mind to contemplate the *manifestations* of his love, his kindness, his infinite desire for the happiness of his creatures, and we are lost in admiration. Where, in all the vast chain of animated existence, from the highest to the insect that for an hour flutters in the sunbeam, can that creature be found, whose wants are not all supplied? that is not as happy as it is capable of being? And even *man*, *poor repining man*, who is ever ready to complain of the vicissitudes of fortune, or the cruelties of fate; where has he a want for the supply of which provision is not made? For him (as well as for myriads of other animals,) is the landscape spread in all its beauty. For him the flower unfolds its varied hues, and for him the whole creation is clothed in beauty and loveliness. Indeed so perfectly is every thing adapted, not simply to his necessities, but to his pleasure, as that nothing could be changed without injury to him. Who would not start with horror, to see nature clothed in red or black instead of green? or who would not grieve at the change were it clothed in white? In fact we can conceive of no change that would affect us sensibly, which would not at the same time affect us disagreeably. In this perfect adaptation of the external world, we see a display of the wisdom and kindness of God, to say nothing of his omnipresence and power, by which he arranges and sustains all these things. Who, in the contemplation of this, is not filled with admiration? But by as much as the work of redemption exceeds that of creation, by so much does the adaptation of Christ to the moral wants of his rational and accountable creatures, exceed the adaptation of his creation to their physical wants.

We are informed that "God is love," and since love produces perfect happiness, and any thing aside from love is misery, what more can we ask, or wish, than to enjoy Christ in his fullness? "For in him dwelleth all the fullness of the Godhead bodily." Who does not dwell with rapture on the idea of having a friend to whom he can open his heart with perfect confidence—who can sympathize with him in every sorrow, and rejoice with him in every joy, however small—whose views and feelings are the same with his own—and above all, who can aid him in every emergency? And who that has such a friend, would not rather part with any, or every thing else, than with him? And who that has not, but feels himself "a poor forsaken thing," cast upon a cold and heartless world, to droop and die?—Christ is this, and more than this, to the believer; for he is ever present. He will be with us in the crowd and in the closet, in the study and in the solitary ramble. Are we filled with admiration while viewing a scene of beauty, and do we wish our dearest friend with us to participate in and heighten the pleasure? He is ever with us, and enters into all our feelings. He sympathizes with us, and enters into all our hopes and fears, our joys and our sorrows, our pleasures and our cares. In short, every thing that makes a friend dear to us, is found in him. And as the happiness arising from friendship is proportionate to the strength of attachment, Christ's love being infinite, our happiness arising from the reciprocation of that love, must be perfect. We are filled with admiration, when we consider Christ as attaining this relation to one individual. What then must be our feelings when we regard him as sustaining the relation to every one of the human race, and that as perfectly as he could do if there were but one man in the universe? This is Christ, not merely as a Redeemer and Sanctifier, not merely as a God, but as a friend. What is he then in these other relations? What shall we say when we see *God* the Creator of the universe, the Creator of *man*, suffering in human nature, and dying for the creatures he has made? Not for creatures, simply, but for *enemies*. Nor yet for enemies, merely, but for his own *MURDERERS*! And not simply dying for them, but receiving them into the closest possible relations and actually loving them as he loves himself, and declaring that any injury done to them is done to himself—saving them not only from the punishment due to crimes, but from the fires which they have kindled and cherished in their own bosoms, hatred, envy, passion, lust and pride—when man had become so debased that he was incapable of one pure thought, elevating him to the purity and honor of a child of God, and making him the image of all that is lovely in the universe. What shall we say when we see God stooping to elevate such creatures, carrying them in his bosom—securing them from the storms and dangers, the sorrows and cares, to which they have subjected them-

selves—sympathizing with them, not in great afflictions merely, but in “*little things*,” things so small that we are ashamed to mention them to our fellows. And all this, when with a breath he might have swept us from existence; and, “from the dust that floats in air,” have filled our places with myriads of better beings than ourselves. There is something in kindness that commends itself to every man’s regard, but love like this is beyond all comprehension. We cannot fail to admire, I had almost said to adore, but yet some men will not love. In the midst of all the exhibitions he has made, they withhold their hearts. They turn away with language like that of Ahab, “I hate him, for he doth not prophesy good concerning *me*, but always evil.”

S. F. S.

The following obituary notice is taken from the Advocate of Moral Reform, for Dec. 1, 1839, and does no more than justice to the character it draws. Some may think an artificial coloring is employed to embellish the character of Mrs. Curry. We can say, from a personal acquaintance of several years, that nothing of this kind could add anything to the excellence of the Christian and social virtues she possessed.

OBITUARY.

The subject of the following sketch was a member of the Board of the A. F. M. R. Society; and an active and efficient officer in the Wesleyan Auxiliary in this city, from the very commencement of moral reform efforts. Some of us had known her but a short time previous to her death; but, from the slight acquaintance then formed, we are fully prepared to appreciate all that her more intimate associates testify concerning her worth. No person could be in her society for one hour without feeling that she had been with Jesus, and that his image was reflected in her very countenance.

“When such an one, familiar with the skies,
Has filled” her “urn where those pure waters rise,
And once more mingles with us, meaner things,
’Tis e’en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
And tells us whence his treasures are supplied.”

Died, in the Lord, in this city, on the evening of the 22d ult. Mrs. Betsey Curry, wife of Mr. Samuel Curry, aged 37.

Sister Curry was born in Yarmouth, Mass., July 26th, 1802; and lived in a state of sin until March 17th, 1823, when she gave her

heart to God, and became a disciple of Jesus Christ. We doubt not, it would be very satisfactory to the numerous friends of our departed sister to see some account of her conversion to God in this notice, and we regret that it is not in our power to give it at this time.— There are many in Yarmouth Port, we presume to say, who well remember the precious revival of 1823, when our dear sister was made a subject of God's converting grace; and numbers, we believe, are now on their way to heaven, who with her commenced this heavenly journey.

But it is chiefly of her *holy life* that we wish here to speak. In the month of August, following her conversion, it was the happiness of sister Curry to embrace the blessing of entire sanctification; and of the truth and reality of this blessing, the life of our departed sister has been one living, speaking testimony, for the seventeen years past. Those who knew her, will bear us witness, when we affirm, that in every sense of the word she lived a Christian. All the faculties and propensities of her mind were sweetly imbued and governed by the spirit of Christ. She loved to do the whole will of God. It was her greatest joy to know that she pleased him in every thing she did and said.

Her communion with God was without interruption. I have been familiar with this dear sister for more than seventeen years, have enjoyed numberless opportunities of holy conversation with her, and I do not remember a single time when she did not enjoy the direct witness of the Spirit, and rejoice in the sensible favor of God her Saviour. Indeed, her intercourse with the Holy Spirit was carried to a degree beyond the general apprehension of most professors of religion.— There was a height and depth, a length and breadth in her fellowship with the blessed Saviour, which it is impossible for any to conceive, who had not the privilege of seeing it in the heavenly tempers in which she spoke and lived from day to day. In this particular, sister Curry was an *extraordinary Christian*. All she did, or said, all the influences she exerted on those around her, savored of Jesus Christ and heaven.

She was a woman of great faith. She possessed uncommon power with God in prayer. She lived by faith. All her actions, and all that interested her attention in any way, was referred to God in faith and prayer. The closet was her favorite resort. Often has the heart of the writer been melted, in hearing her describe the sweet seasons of prayer which she had experienced in the closet, when bending over her little ones, three of whom were taken up to heaven before her. Of her it may truly be said, she walked with God. She was the friend of God. She reflected his image in one unbroken course of holy living, which charmed all who had an opportunity of ac-

quaintance with her, and made her the object of their increasing affection.

Sister Curry was a most worthy example to the church of which she was a member. Her fidelity to her class, and her faithful observance of all the means of grace, were remarkable. I never knew a Christian to whom the preaching of the word, and the means of grace generally, seemed to be so great a luxury. The faithful preaching of the gospel was to her, literally, a feast of fat things; and her profit, from all the opportunities she enjoyed, was beyond that of most members of the Christian church. She loved the cross. She loved her duty—and she did it. In her person, and general deportment, she exhibited the beauties and excellences of intelligence, combined with a meek and quiet spirit.

Another trait in her character was her goodness, and kindness of heart. She neglected no opportunity for doing good, either to the souls or bodies of her fellow-creatures. She was a cheerful giver. She loved God with all her heart, and she loved all his intelligent creation without dissimulation. During the seventeen years that I have known her—and some months of this time was spent in her family—I never knew her to speak an unkind or disrespectful word of any human being. I never once saw any thing in her temper, which I believe was in opposition to the Holy Spirit. If the reader thinks this is saying a great deal, I reply, I know it; but it is saying no more than justice demands should be said, and what scores of intelligent Christians would say, if called upon to testify.

In 1828 she became the wife of Mr. Samuel Curry, of this city. As a wife and a mother she possessed qualifications, both by nature and grace, which rendered her a help-meet indeed, to her husband, and one of the best of mothers. As before stated, three of her children died before her; and two are left to follow. Probably no mother ever suffered more keenly in the loss of children, than did our sister Curry, when she had to see one after another of her little ones writhing in the agonies of death, till she was compelled to yield them to his cold embrace. And it was in those hours of suffering humanity, that the graces of God seemed to glow with a peculiar lustre in the tempers of this holy woman. Her resignation seemed sometimes almost beyond the capabilities of human beings; and while the beholder could but perceive the extreme depth of her anguish, he would be struck speechless at the sweetness and reality of that submission, in which she would be heard to exclaim, in the language of the expiring Son of God,—

“Father! Thy will be done!”

“The memory of the just is blest.” It was a blessing to enjoy the society of such a woman; and a still greater blessing to be favor-

ed with her conversation and prayers. A blessing hangs over her memory. All who ever knew her will bless her in the recollection of the virtues which were shown so beautifully in her life, and which rendered her an object of the sincerest Christian affection wherever she was known.

But we must forbear. There was, however, enough in the life of this excellent woman, to fill a volume. And she died as she had lived. As long as she was enabled to exercise her intellectual faculties, she affirmed, "All is well—all is well." And when, on last Monday evening, at about 6 o'clock, her husband and an only sister, with a number of kind friends were kneeling around her bedside, and saw her close her eyes in the long sleep of death, they, also, were enabled to say—"ALL IS WELL."

L. R. S.

New York, July 23, 1839.

REVIVAL OF HOLINESS.

The following interesting account of sanctification, and its effects upon the people, is extracted from a letter by Rev. C. Cook, Wesleyan Missionary, to Rev. Dr. Olin; and published in the *Christian Advocate and Journal*. It is well worth the attention of those who love the cause of holiness and of missions.

THE conference of 1832 re-appointed me to the superintendence of the work in the South, and appointed Brother De Jersey to Paris. The appointments of conference at that time, to save travelling expenses, effected only at the district meeting following, and in the interval, before leaving the south, Mr. De Jersey complied with the repeated request of Mr. Ehrmann, and visited the Alps. An interesting extract from his journal may be found in the *Wesleyan Methodist Magazine* for 1833, page 586 and following. At that time it appears that most of those who were awakened through the ministry of Neff had "measured back their steps to earth." He adds, however, that there were some happy exceptions, and that great "gratitude" was "manifested" by "the children of God for the spiritual good they derived" from his ministrations. In this journey Mr. De Jersey crossed the Alps into Piedmont, to visit the Waldenses of that country, among whom a revival of religion had taken place in consequence of a visit of Neff some years before.—He was accom-

panied by Mr. Ehrmann and John Rostan, and held several meetings in the valleys, on account of which a decree of perpetual banishment was, after their return, directed against all three, by the Sardinian monarch, which is still in force against them, though every possible means have been employed to obtain its repeal. In this visit Brother De Jersey had frequent opportunities of conversing with John Rostan, and of hearing him preach, and he shortly after obtained from the committee the permission to employ him as a hired local preacher, (that is, he was *employed as a travelling preacher, but not taken out on trial as such,*) and thus I found him actively and usefully employed when I arrived in the circuit. He was soon stirred up to seek a greater blessing than he had ever yet experienced, nor did he seek in vain; he was baptized with the "spirit of love and power and a sound mind." I translate from a letter to myself his account of this event, important as accounting for the great difference in the effects of his preaching when he returned to the upper Alps, and important to the history of the work of God here, as being immediately connected with a gracious outpouring of the Spirit of God, of which the beneficial effects are felt among us at the present moment. I just premise that he, with several other of our friends, was excited to seek this blessing principally by the exhortation of a good woman at whose house the young preachers lodged. He began to seek the blessing of entire sanctification seriously in the month of April, and, toward the end of the month, the spirit of prayer was given to his hostess so abundantly, that, for fifteen days, she could hardly eat, drink, or sleep, through the ardor of her desire for the full salvation of those who were seeking it in the blood of Jesus. On the 30th of April, not being able to sleep, she rose from her bed and passed the night in prayer, and the next morning found that several of the persons for whom she had been praying, had, under the same influence, passed the greater part of the night in similar exercises. "As for me," writes Brother Rostan, "it appeared to me all the night long that I was lying in the bosom of my Lord, like the beloved disciple whose name I bear, and whose character I desire to have. I passed," he continues, "the first and second of May in earnest prayer and meditation. I pleaded night and day the promises of God, amid doubts, wandering thoughts, and all kinds of temptations. My body was covered with perspiration, occasioned by the violence of my emotions, but my heart seemed as cold and insensible as ever. I endeavored to believe, but could not. The second of May I found some relief, and felt at first disposed to conclude I had received the blessing I was seeking, but, being convinced of the contrary by conversation with our friends, I resolved to seek it with increased diligence, feeling persuaded that salvation was near if I persevered. On the third of May, at family prayer, we received, for

the first time, a great blessing. At eleven o'clock, seven of us, of whom two already possessed the blessing, met for prayer.—Brother Lelievre gave us a short exhortation; then we bowed the knee before the Author of every good and perfect gift, to claim the fulfilment of his promises.—We prayed again and again successively, and with the greatest order, till we were all baptized with the Holy Ghost and with the fire of divine love. All our hearts were bowed down, and subjected to the obedience of Christ. Three of us received, with this blessing, and at the same moment, the witness that our hearts were purified. As for myself, I thought I felt delivered from the corruption of my nature; yet, through the reasoning of my own heart and the suggestions of the adversary, I did not obtain the witness for several days. As soon as I received this witness of the Holy Ghost all my doubts were dispelled, and I felt the full force of that great Bible truth, 'they that are Christ's have crucified the flesh with its affections and lusts.' Thus, on the third of May," 1833, "ever memorable day for V., G., D., T. and for myself, we were delivered from sin, our hearts were enlarged, and we were put in full possession of the privileges of the children of God."

Thus, after a short delay, were the prayers of Neff for his son in the Gospel abundantly answered, and he fitted more completely for that work which, under God, his spiritual father had entrusted to him. He had not ceased corresponding with his brethren and sisters in the Alps; the little band who had remained steadfast had wept when he left them. He had now good news to tell them, and his letters, full of faith and love, encouraged several of those who were the most devoted, and the farthest advanced in the divine life, to seek the blessing he had so happily found, and thus God raised up several witnesses of the power and faithfulness of Christ to save to the uttermost in the upper Alps, and also in Piedmont. In consequence of this movement, the Macedonian cry from the Alps waxed louder and louder, till Brother Rostan was permitted to visit them. This he did in January and February, 1834. A few days after his arrival, a shower of divine grace descended on the people to whom he ministered, and successively Dormilleuse, Minsals, les Kolins, in the valley of Fressmiere, and St. Veran, Fontyillarde, and Pierre Grasse, in the val Queyras, experienced these gracious and powerful visitations. In one place, under the powerful convictions produced by the Holy Spirit of God, a scandalous sin, into which one who had professed godliness from the time of Neff had secretly fallen, was openly confessed. In every place many backsliders were re-awakened and restored: a great many who had never been awakened sought and obtained a sense of pardon. A man and his wife, with their son, were awakened and converted in the space of thirty-six hours, and, soon after three out of four of their other children. The son promised to

be very useful, but it has pleased God to take him to himself. At the latter end of March, a month after Brother Rostan's return to the Vannage, this young man wrote him, "The seed you have sown continues to grow more and more. Blessed be God, my happiness increases every day. Since your departure my mother has received the perfect love of God. The hearts of all in this village are affected.—The old man, whom you visited, 80 years old, is now converted. The influence of the Holy Spirit continues at Dormilleuse. Eleven men, married or single, have been awakened since your visit, and have begun to meet in class. If one of the converted seems to slacken his pace, all the others surround him, and press him so by their advice and their prayers that he must walk, whether he be lame or no. O, how joyful, how encouraging is the present state of things! Come and help us, or send some one, and pray much for all and for me."

Another, (Peter Holorem, a spiritual child of Ness, whom he styles "a very deserving young man"—see Gilly's Memoir, 4th edition, page 290,) writes thus in the beginning of April:—"I have visited Fressmiere; a great blessing now rests upon this village;" [probably Dormilleuse;] "often, while praying, my voice has been covered by that of a brother or a sister crying to God. Here it was a soul that was seeking pardon, there it was a believer seeking sanctification. All asked advice of me. Every one wished me to go to his house. O what good a missionary would do here, even though he should be but a layman! Come and visit us, dear cousin, or pray that some one may be sent to us, no matter who, provided he has the Spirit of the Lord Jesus, for our wants are great."

Mr. Ehrmann wrote thus to Rostan concerning the valley of Queyras, April 1st:—"Some have obtained pardon since you left us. All the young females of St. Veran, Fontyillarde, and Pierre Grosse, from the age of fifteen and upward, are seriously occupied with their salvation. This has encouraged me to exhort the old not to remain behindhand." After having related some other particulars, he adds, "Come over into Macedonia and help us, lest this fire should be extinguished, like a fire of straw, and leave nothing behind but black ashes! May the Lord dispose your committee in our favor, that we may reap this fine field, which so much needs laborers!"

While Brother Rostan was still with them, he inquired what they were willing and able to do towards the support of a missionary. "O," replied one, "I will give one of my sheep;" another offered "a measure of rye;" several others, "whatever they were able;" others, "If I can do nothing else, I will take in the missionary as often as I can;" others would get slates from the quarry, to be sold for the mission. These were great offers from so poor a people,

who had been accustomed to receive from their visitors much more than to give.

The conference of 1834 granted me an additional preacher, which enabled me to take up this interesting people, who had been neglected, comparatively, so long. Our hopes were realized by the return of upward of a hundred members the first year; and they raised toward the support of the missionary 236 francs, nearly ten pounds sterling.

The following communication is from a lady who has but lately given special attention to the subject of holiness, as taught by those who believe that the blood of Jesus Christ does cleanse from all sin in this life.

It was addressed to a little band of Christians in this city, who meet weekly for mutual instruction in holiness, and to pray for perfect love. O that we may soon see such seekers, flying as a cloud and as the doves to their windows.

Though I have not the privilege of meeting with you to-night, dear Christian friends, I take this opportunity to request your prayers, that God would restore my health, if it be his will, and especially, that he would heal my soul, and fill me with his Spirit. I want, brethren and sisters, a broken and contrite heart, a humble, tender, filial spirit, faith to receive the Saviour *in all his fullness*, and to take hold upon the exceeding great and precious promises that are given unto us.—“A new heart also will I give you, and a new spirit will I put within you.” “Because I live, ye shall live also.” “He that believeth in me, out of his belly shall flow rivers of living water.” “Whatsoever ye shall ask the Father, in my name, he will give it you,” &c. I want to possess the same mind that was in Christ Jesus, the same spirit of self-denial and self-sacrifice, for the glory of God and the good of souls.

“Confess your faults one to another,” is the divine injunction, “and pray one for another, that ye may be healed.” I would, therefore, confess the multiplied injuries I have done my gracious Lord, by a long course of unbelief and ingratitude, by my hardness of heart and blindness of mind, and entreat your prayers, that he would magnify in me the riches of his grace, grant me a full pardon, bestow upon me all the blessings of the new covenant, endue me with power from on high, and make me partaker of his own blessedness, in communicating salvation to the perishing.

My desire is, that my whole being may be consecrated to God, and that the Great Head of the church would condescend to make me a channel of blessings, and an instrument of salvation for his own sake, in whatever way it shall please him; and this is my petition, in which I ask you to join me.

I do think, if not greatly deceived, that I have been enabled, through the love of God, to take hold upon the new covenant, of which Jesus is the Mediator, (Heb. viii. 10,)—and if so, all the glorious perfections of Jehovah are engaged for its fulfilment to me. The Lord cut short his work in righteousness, and help me to praise him for all he has done, and all that he has promised to do for me.

A guilty, weak and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus, and my all.

I rejoice that the Lord has put it into your hearts to meet together, and to be filled with the fullness of Christ. Be not weary in well doing, but remember the word that says, "I will strengthen thee, yea, I will help thee, yea, I will uphold thee by the right hand of my righteousness." The Lord grant, that you may be united together in him, so as to become of one heart and one soul, and that his Spirit may make intercession for you, with groanings that cannot be uttered, till he shall come and shake this city to its centre.

My belief is, that he will visit his people with power, at no distant day, and it may be, that the Lord, whom ye seek, shall suddenly come to his temple. (Malachi, iii. 1, and onward.) The promise of God still is to his church, as many as will take hold upon it, "Fear not, thou worm, Jacob—I will make thee, that is, make thee to become, a sharp threshing instrument having teeth, and thou shalt thresh the mountains."

May we all have the unspeakable joy to be made instruments in his hand of accomplishing his designs of mercy.

YOUR SISTER IN CHRIST.

LETTER TO THE RIGHT HON. LADY MARY FITZGERALD.

Madely, Sept. 29, 1781.

My dear and honored Friend,—You have been in the fire of affliction, where faith is tried, where patient hope is exercised, and where perfect love, which casts out fear, and endureth all things, is

proved worthy of Him who made bare his breast, and said to his Father, 'Lo! I come to do thy will, O God!' I come to be obedient unto death, even the painful, shameful death of the cross!

Continue to offer your body as a living, or if it please God, as a lingering, dying sacrifice to him, who has decreed, that if we will reign with Christ, we must suffer with him. This is our reasonable service; for it would be absurd, that our Lord should have been perfected by sufferings, thorns, and the cross, and that we should have nothing but enjoyment, roses, and a crown. How faithful, how merciful is our God! He brings you once more from the verge of eternity: well, my dear friend, I welcome you back into life, and into the enjoyment of farther opportunities of receiving and doing good,—of growing in grace, and perfecting holiness in the fear of the Lord.

Chastened, spared like you, and more and more convinced that I am helplessness itself, and that there is help laid on our Surety and Saviour for us, I invite you to say with me, "When I am weak," Christ my life is strong still: "for me to live shall be Christ, and to die gain." Dear madam, to know the bare cross is uncomfortable; but to know, and gather the fruit of that tree, is life from the dead; it is more abundant than life after fainting. Let us then know, that is, consider, and embrace Jesus Christ crucified to make an end of sin; shedding tears, and his most precious blood, to cleanse us from all sin; to trace again the divine image, goodness, love, and happiness on our souls, and seal our firm title to glory.

"Not a text," say you, "came to me, only I knew none perished at his feet;" then you remembered Christ, the sum and substance of all the Scriptures; then you believed on him, in whom all the sweetest texts, and all the promises are "Yea, and Amen." O believe more steadily, more confidently! Dare even to obey the apostolic precept, "Reckon yourselves dead indeed unto sin, but alive to God by Jesus Christ our Lord." Embrace, with more earnestness, the righteousness of faith, and you will have more peace and joy in the Holy Ghost. Rejoice in Christ your peace: yea, rejoice in God your Saviour; and if there is a needs be, for your being in heaviness for a season, rejoice in tribulation; "sorrowful, but always rejoicing." "When I am destitute of all comfort, this shall yield me comfort," said Kempis, "that thy will is done." If Abraham believed in hope against hope, that is, against human, natural hope; can you not, through grace, as a daughter of Abraham, rejoice in heavenly hope against all natural feelings, and even against all temptations? "Count it all joy," says St. James, "when you fall into divers temptations and trials." Don't be afraid of the storm; Christ is in the ship, and he does not sleep, as unbelief is apt to fancy.

I thank you, my dear lady, for your friendly wish of leaving your

clay here. I return it, by wishing you may leave all the body of sin, now, in that mysterious grotto of Mount Calvary, where myriads of sinners have buried their doubts, their fears, and their old man. Prop up your clay a little longer, for I want to sing with you, "Salvation to God and the Lamb." I want you to help me, with the understanding and the voice, to witness that Jesus "saves to the uttermost, all who come to God through him;" that he can not only "make an end of sin, but bring in an everlasting, triumphant righteousness."

I am not without hope of seeing you in London, before you see your future hermitage. All my brotherly love goes to town and salutes you and your good nurses; to whose continued care, as well as to that of our dear Redeemer, I earnestly recommend you. I am, my dear lady, your obedient, affectionate servant,

J. FLETCHER.

THE NEW YEAR.

We may imagine each passing year, said an eminent preacher, to form a distinct picture, whose traces are indelibly fixed. Each one, as it is finished, is consigned to the recording angel, and another day, it will be brought forth to view before an assembled universe.

Such a picture, we have each of us just completed, and the canvass is already presented for a new one. Each day, each hour is leaving its unalterable trace, and soon it will receive its last touch, and have the seal of eternity set upon it. It will be reserved to the judgment, not then to be blotted from existence, but to be suspended to the view of its author while ceaseless ages roll.

My friend, look back. Are you satisfied with the past? Whoever you may be, young or old, rich or poor, saint or sinner, be entreated to review the years that a gracious God has numbered to you, and if there is cause for repentance, let your heart now break, and your soul be humbled in the dust. Remember it is against infinite goodness that you have sinned. It is bleeding love that you have injured. Thanks be to God that you are yet a prisoner of hope. Turn, therefore, to the strong hold. Accept the offered grace to-day. Jesus, the Lamb of God, has shed his blood for you. Here is your only hope. Come then, and cast yourself, guilty, perishing, self-ruined, upon the Almighty Saviour. Come and yield yourself to him who gave his life for you, and resolve in his strength to lead a life of new obedience, *to honor your Heavenly Father and your glorious Redeemer.*

Let this year be as it were the beginning of years to you, and the picture just commenced, be one that shall gladden the hearts of angels, and afford to yourself matter for joy and praise through eternity.

A few resolutions are here offered for consideration. Will you make all, or any of them, your own?

1. *Resolved*, That I will honor God by reading some portion of his Word with serious attention, every day during the year, unless prevented by sickness.

Would every impenitent sinner do this, not only in the family circle, but by himself before God, can any doubt that it would be to many the means of their eternal salvation? *Will you make the trial, my friend?* Would every Christian do it, who can doubt that the result would be most happy?

2. *Resolved*, That I will honor God by letting no day pass without earnestly seeking him in my closet, and especially by striving to obtain the holy and blessed influences of his Spirit, with all the powers of my soul.

Do you not need to pray, said one, as often as you need to eat? How many of us, like the prophet Daniel, enter into our closet three times a day?

3. *Resolved*, That I will honor God by attending seriously on the services of his sanctuary every Sabbath, unless unavoidably prevented, and by using all my influence to induce others to do the same. 1 Cor. i. 21.

4. *Resolved*, That I will honor the Lord this year with my substance. I will remember the gifts of God to me—the Bible, the Sabbath, the Spirit, the blood of his Son, with all the blessings of his life; I will consider the claims of a perishing world, the appeal of millions, who will soon be prisoners of despair, and inquire, “Lord, what wilt thou have me to do?” Look at 2 Cor. 8th and 9th chapters. Let us *literally* bring all the tithes into the storehouse, with humble, grateful hearts, and it would be the harbinger of a brighter day than our eyes ever yet beheld.

5. *Resolved*, That I will honor God by an entire consecration of myself to him, body and soul, with all that I have, laying myself a living sacrifice upon his altar, and trusting for acceptance only to the merits of his Son.

Dear fellow travellers to eternity, will you not be persuaded for your own sake to consider these things seriously, and come to some decision? The writer of this has a request to make of you. It is that you will read these resolutions deliberately, and place upon each as you read it, some mark either of adoption or rejection; and further, that you will read them over at the close of every month, and at the end of the year record the result.

Amidst the storms and tempests of the world, there is a *perfect* calm in the breasts of those who not only do the will of God, but love to do it. They are at peace with God by the blood of reconciliation; at peace with themselves by the answer of a good conscience; at peace with all men by a spirit of Charity; and the whole creation is at peace with them, for all things work together for their good.—*Nothing* can rob them of this peace. Heavenly peace surmounts every obstacle, and runs with delight the way of God’s commandments.—*Bishop Horne.*

*Guide to Christian Perfection.**For the Guide to Christian Perfection.*

GOD IS LOVE.

WHAT sound is this? a song through Heaven resounding—

God is Love! God is Love!

And now from earth I hear the song rebounding—

God is Love! God is Love!

Yes, while adoring hosts proclaim

Love is his nature, Love his name,

My soul in rapture cries the same;

God is Love! God is Love!

This song repeat, repeat, ye saints in glory,

God is Love!

And saints on earth shout back the pleasing story,

God is Love!

In this let earth and heaven agree,

To sound his love both full and free,

And let the theme for ever be,

God is Love!

Creation speaks, with thousand tongues proclaiming,

God is Love!

And Providence unites her voice, exclaiming,

God is Love!

But let the burdened sinner hear

The Gospel, sounding loud and clear,

To every soul both far and near,

God is Love!

This heavenly love all round is sweetly flowing,

God is love!

And in my heart the sacred fire is glowing,

God is Love!

That God is Love I know full well;

And had I power his love to tell,

With loudest notes my song should swell:

God is Love!

The love of God is now my greatest pleasure,

God is Love!

And while I live, I'll ask no other treasure;

God is Love!

This theme shall be my song below,

And when to glory I shall go,

This strain eternally shall flow,—

God is Love!

Nantucket, Nov. 1839.

The above may be sung in the tune "ALL IS WELL."

S. LOVELL.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

FEBRUARY, 1840.

NO. 8.

VIEWS OF SANCTIFICATION.

The above is the title of a pamphlet just published, and of a highly interesting character, by Rev. CHARLES FITCH, late of this city, now pastor of the Free Presbyterian Church, Newark, N. J.

We give it entire in the Guide, feeling assured that it will be very gratifying to our readers. It is long; but considering the interest of the article, we believe it will seem short to those who admire the plan and seek the blessing of a full salvation. We send it far and wide, and may God attend it with his blessing.

PREFACE.

THE occasion of this publication is the following:

The Lord Jesus Christ, "whom having not seen I love, in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory," has of late made good to me, vastly unworthy as I am, his own assurance, "he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." I feel that it would be base in me not to acknowledge, that through the amazing condescension of my Redeemer, he has made me to enjoy rich manifestations of his love. I speak of it to his praise. He has taught me to "be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, to make my requests known unto God, and the peace of God, that passeth all understanding, has kept my heart and mind through Christ Jesus." Out of the abundance of my heart, my mouth has spoken, and I have given those who attend on my ministry to understand, that it is my belief, that God has "created in me a clean heart, and renewed a right spirit within me," that he has made me to know something of the blessedness of "the pure in heart." Some have thought that I was "bringing strange

things to their ears," and such a report went abroad. At a late meeting of the Presbytery, the brethren, with perfect propriety, and with the utmost kindness, desired of me that I would tell them "what this new doctrine is." I gave them a brief statement of my feelings and views, and answered as well as I was able several inquiries. The Presbytery, then, with perfect propriety, in my apprehension, appointed a Committee to confer with me farther on the subject. Of all this I fully approve. Soon after, I received a note from one of the committee, in which, in a kind and Christian like manner, he proposed the following questions, and requested an answer.

1. Do you believe that the Bible teaches, men are perfect in holiness in this life? (I ask no more than yes or no.)

2. What cases or characters who were without sin in Bible history, except Christ? (Merely name them.)

3. Of all among the martyrs, whose memoirs have come down to us, how many do you find perfect?

4. In modern times, have not the best of men evidently been sinful more or less, and have they not thought themselves to be so?

5. In the circle of your acquaintance, have those who claimed perfection, generally turned out as well as those who feared always?

6. Are those around you who claim this, more meekly and heavenly than others?

7. Do not perfection people very frequently run into some palpable inconsistencies?

8. Do you avow the belief, that you are generally without sin, in thought, desire, word, deed, or defect?

9. And have you made up your mind, publicly to teach, and defend the position, that there are men among us who are without sin.

I have taken this way to lay myself fully open to my brethren and to the world, because I believe it to be in all respects the easiest and the best; and do greatly rejoice in the opportunity afforded me, to testify to others of "the riches of the glory of this mystery, which is Christ in me, the hope of glory." I wish, by the grace of God, to be "a living epistle, known and read of all men." It is my prayer, that God will enable others, as he has me, to say, "Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation," and thus "may they with joy draw water out of the wells of salvation, and say, praise the Lord." And may "the redeemed of the Lord return and come with singing unto Zion, and everlasting joy be upon their heads; and may they obtain gladness and joy, and sorrow and mourning flee away." Then shall the "joy of the Lord be our strength."

C. F.

VIEWS OF SANCTIFICATION.

NEWARK, NOV. 25, 1839.

DEAR BROTHER,—In compliance with your request, and my promise, I will now endeavor, in the fear of God, and under a sense of my accountableness to Him, to give you my views in full, respecting the points embraced in the questions which you proposed to me. I hope you will not consider it in any sense improper that I give you my views at large on the whole subject, instead of a mere categorical answer to your interrogations. I prefer the course I here take, because I wish to present you with a view of the subject somewhat at large, as it lies before my own mind. Besides, I consider the subject too great, and the interests pending too important, to be disposed of in this summary way. I have no desire to conceal or evade any thing, concerning which you or the Presbytery may wish to know my views. My design is, as far as in me lies, to be full and explicit.

But I fear that I might suffer much, through the misapprehension of others, respecting my own impressions of truth, if I were not to do something more than you propose in your communication.

Allow me, therefore, to open my whole heart to you as a Christian brother should, and having done so, I will most cheerfully and gladly leave the event with Him on whom I have learned to cast all my cares, and whose glory is the only object for which I wish to live. On His guidance, who has said, "I will instruct thee, and teach thee, in the way which thou shalt go—I will guide thee with mine eye;" and, "who of God is made unto me *wisdom* as well as righteousness, and sanctification, and redemption," and who has said, "if any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him;" I now cast myself while I write. I shall give you such views of truth, and only such, as I feel most willing to meet in the great and dreadful day of account.

I shall also give them, as far as possible, in scripture language, that it may be seen on what I rest my faith, and whether I do, or do not, pervert the word of God.

Permit me, then, to commence by saying, that I find myself in my natural state, a transgressor of God's most holy and righteous law; so guilty as to deserve to be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." I also find myself totally unable to make the least atonement for one of all my ten thousand sins, or to find for one of them the least excuse or palliation. In myself, I stand, and must for ever stand before the universe, a hopeless reprobate, irrecoverably bound over to the damnation of hell. But I learn in the

gospel, that the Lord Jesus Christ, by his atoning sacrifice, has rendered full satisfaction to the justice of God for my sins, and thus opened a way whereby the punishment of my sins may be escaped, provided I have that "holiness without which no man can see the Lord."

The all-absorbing question with me, then, so far as my own eternal interests are concerned, is this : How shall I become obedient to that high command of the most high God, "Be ye holy for I am holy!" I have, *I can have, I ought to have* no expectation of dwelling where God dwells—of being an object of his love for ever, and a sharer of the eternal blessedness which He only can give, unless I have a character fully assimilated to his—unless I love, with a full and undivided heart, what he loves, and hate what he hates, and *all* that he hates, with a hatred, full, entire, uniform, perpetual, like his own. There must not be in me an approach to any thought or feeling which is not in perfect, full-hearted and joyous agreement, with every thing that God is, and with every thing that God does. This must be my character, or I never see God's face in peace.

But how shall I come to possess such a character? Every feeling of my heart, in my natural state, is entire opposition to God—there is in me the carnal mind, which is enmity against him; how shall this hatred be made to give place to adoring, enraptured love? There are in me by nature all the elements of hell. Kindled by the touch of God's deserved wrath, they will burn eternally—an unquenchable fire. How shall I have a nature fit for heaven? I acknowledge my full obligation to cease hating God instantaneously, and to love him at once and for ever with a full and undivided heart. "But I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death."

This is my case. Christ has died for my sins. The government of God is ready to set me free—but who shall save me from "an evil heart of unbelief in departing from the living God?" With such a heart, influenced by the temptations of the devil, and the allurements of a sinful world, I am just as sure (left to myself) to sin eternally, as Satan is, and must take up my abode with him for ever.

What I need, then, what the exigencies of my fallen nature cry out after, with an exceedingly loud and bitter cry, is a Saviour from sin. It avails me nothing that Christ has atoned for my sins, if I am

then cast on my own resources. Holy beings fell before the wiles of that subtle tempter, who, like a roaring lion, seeks to devour me, and my evil heart will surely make me a willing prey. I am eternally damned unless I can find a Saviour from sin.

I shall never save myself from sin. My spiritual foes stand ready to devour me, and my own evil heart will thrust me into the lion's mouth—into the wide open jaws of hell. Help! Help! O help! is the cry that comes up from my inmost soul. Is there, in the universe of God, any way to save a poor, lost sinner, from his own love of sin? Any way to cleanse his polluted heart, and fill it with holiness—pure, perfect, perpetual holiness; without which such an one never can be received to heaven?

With this inquiry, my dear brother, I approach the Bible. Has God revealed any such thing as a way of salvation from sin? If such a salvation can any where be found, it must be in the Bible; and if I cannot find it in the Bible, then every ray of light goes out from the horizon of my soul, and the eternal night of despair shuts in upon me.

I am indeed told that I may be saved from sin at death; but that is the hope of the Universalist. I may be told that the Universalist has never been born again, and that he who has been born again will surely be saved from sin when he leaves the world; but I know of nothing, on which I can safely rest the belief, that death is to be regarded as the means or the time of sanctification. I believe that, "as the tree falleth, so it lieth;" that "there is neither work, nor device, nor knowledge, nor wisdom, in the grave whither we go;" and that if a man leaves the world in his sins, he remains a sinner for ever. I believe that this is my only probation, that I must here be saved *from* sin, or never see God's face in peace. I believe, therefore, that my everlasting interests are pending on the question, whether God has made provision to save me from sin, before I leave this world. To prevent all misconception, I will here say, that I am very far from believing, that the regenerate man with the remains of sin, is in the same condition with the Universalist who has never been renewed; but that neither has any reason to believe that death will make any change in his character. If there is no salvation from sin before death, I expect to be lost. Here, then, to make the whole subject plain as possible, in the light in which it is apprehended by my own mind, I will make three inquiries.

I. Has God, in the economy of his grace, made provision to save his people from their sins?

II. If such provision has been made, can Christians avail themselves of it in this life?

III. In what way may the provisions of God's grace become available, to save his people from their sins?

I. Has God, in the economy of his grace, made provision to save his people from their sins?

I find it said to Joseph, by the angel, in relation to the promised Messiah, Mat. i. 21: "Thou shalt call his name Jesus:" (i. e. Saviour) "for he shall save his people from their sins." For this very purpose, then, he is my Saviour, to save me from my sins; and this is just the Saviour that I need.

When John the Baptist pointed out Christ, he said, "Behold the Lamb of God, which taketh away the sin of the world." This is what I need, a Saviour to take away my sins. We read also in the Epistle to the Ephesians, that his people were "chosen in him from before the foundation of the world, that they should be holy and without blame before him in love." That he "loved the church and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

In the Epistle to Titus, we read that "the great God and our Saviour Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In the Epistle to the Hebrews, we find Christ presented as the Mediator of the New Covenant, which is this—quoted from Jer. xxxi. 33—found Heb. x. 16: "I will put my laws into their heart, and in their minds will I write them, and I will be to them a God, and they shall be to me a people, and their sins and their iniquities will I remember no more." In the third chapter of the first Epistle of John we find it thus written: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins," i. e. to take away our transgressions of the law, and leave us in a state of obedience. "And in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."

Now, my dear brother, I believe that Christ came "to save his people from their sins; to make them holy and without blame before him in love; to present them to himself, a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish; to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; to write his law in our hearts; and to take away our sins, that we might abide in him and sin not." This, therefore, I believe to be the salvation of the gospel—that Christ came, according to the words of the angel to Daniel, "*to finish the transgression, and make an end of sins*;" as well as to "make reconciliation for iniquity, and to bring in everlasting righteousness," on the ground of which, we might have deliverance from the punish-

ment which sin deserves. I do find then, most clearly and satisfactorily to my own mind, that God, in the economy of his grace, has made provision to "save his people from their sins." I hail this salvation, therefore, as a salvation exactly adapted to my necessities as a fallen being, and while I utterly despair of ever saving myself from sin, I hail the Lord Jesus Christ as a Saviour, manifested to take away my sins, to write his law in my heart, to redeem me from all iniquity, to make me holy and without blame before Him in love, to sanctify and cleanse me with the washing of water by the word, that He may present me to himself, not having spot or wrinkle or any such thing, but holy and without blemish.

I have found, therefore, the Saviour and the salvation I need, plainly revealed to me in God's word; and on that Saviour I cast my soul, my being for time and eternity; in myself, a hopeless, helpless sinner, but trusting in a Saviour "in whom dwelleth all the fulness of the Godhead," and who has made me "complete in Him," so that I may expect through His salvation, to "stand perfect and complete in all the will of God." This is my hope of everlasting life, that Christ Jesus my Redeemer will save me from my sins: and in comparison with this hope, the whole material universe is to me of less value than the "small dust of the balance." Take away this hope from me, and you blot out the light of my soul, and leave me in the blackness of darkness for ever.

I believe, then, that full provision is made in the gospel to save God's people from their sins.

II. I am now to inquire, whether Christians can avail themselves of this provision of the grace of God, so as to be saved from sin in this life.

In the first chapter of Luke, I find that Zacharias, being filled with the Holy Ghost, prophesied, saying—"Blessed be the Lord God of Israel, for He hath visited and redeemed his people; and hath raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised unto our fathers, to remember his holy covenant, *the oath which he swore unto our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him ALL THE DAYS OF OUR LIFE.*" Now I believe, that he who "serves God without fear, in holiness and righteousness before him all the days of his life," is saved from sin, *all the days of his life.* I believe that God "swore unto Abraham our father, that he would grant unto us, that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteous-

ness, *before him*, all the days of our life ;” and that he hath raised up an horn of salvation for us, to perform this mercy promised to our fathers, to remember this holy covenant, this oath which he swore. I believe all this, on the testimony of a man filled with the Holy Ghost. Since, therefore, I believe that God’s oath can be relied on, especially since Christ came on purpose to fulfil that oath, and since that oath does pledge the grant of walking before God in holiness and righteousness all the days of our life, I am bound to believe it. I dare not sin against God, by believing that God is not ready to be faithful to his oath; an oath, too, which Christ came on purpose to fulfil. I read that “he that believeth not God hath made him a liar.” I must not make God a liar by saying he is not true to his oath.

Again. When the disciples of Christ said, “Lord teach us to pray,” he directed them to pray, “Thy will be done on earth as it is in heaven.” If God’s will is done in heaven by sinless obedience, we are taught to pray for the same thing on earth; and I cannot believe that Christ has taught us to pray for a thing which he is unwilling to grant. Again, we are taught to pray that “the very God of peace will sanctify us wholly, and preserve our whole spirit, and soul, and body, blameless unto the coming of Christ;” and we are assured that He who hath called us is faithful, and will do it. 1 Thess. v. 23, 24. Again, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” As faithful, I suppose, in the one case as in the other. I know of no reason for waiting for forgiveness or cleansing till death.

In the further proof of the position, that Christians may avail themselves of God’s grace, so as to be saved from sin in this life, I will here speak directly in reply to your question, “who besides Christ, mentioned in Bible history, were free from sin?” I have quoted the words of one, who exclaimed in view of his bondage to the law of sin and death, “O! wretched man that I am, who shall deliver me?” In reply to his own interrogation he answers, “I thank God, through Jesus Christ my Lord.” He says moreover, “There is therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.” Paul, therefore, found out a way, whereby to be free from the law of sin and death, and to have the righteousness of the law fulfilled in him. This could be nothing less than loving God with all the heart and his neighbor as himself; for he who does

less than this is a transgressor. The law could not do this, in consequence of the weakness of the flesh, but God did it through Christ—fulfilled in him the righteousness of the law, and thus made him free from that law of sin, under which he had before groaned in condemnation. He was now free from condemnation, but how those can be free from condemnation who are continually sinning against God, it is impossible for me to understand. He hath found, that to those in Christ Jesus there was no condemnation, and John tells us, that those who abide in Christ sin not.

Paul also says in another place, that “he that is dead is freed from sin.” Now if we be dead with Christ, we believe we shall also live with him. If we die unto sin after the likeness of Christ’s death, we shall walk in newness of life, after the likeness of his resurrection. Christ, being raised from the dead, dieth no more, death hath no more dominion over him—neither if we be dead to sin, will sin any more have dominion over us. Hence, the injunction of the Apostle—“Likewise *ye* also, (i. e. as well as I,) reckon yourselves to be dead *indeed* unto sin, but alive unto God through Christ.” Reckon yourselves to be dead unto sin, by trusting in Christ to keep you thus alive. It may perhaps be said, that a person may reckon himself dead to sin, who has once repented, though he now continues to sin every day. But if I should find a man every day intoxicated, I should not regard him as dead to that sin, whatever he might say respecting past repentance—and the same is true of every other sin in thought, word, or deed. No man is dead to sin who commits sin—and as Christ who died once, dies no more, so he who is dead to sin sins no more. If he falls into sin, he is no longer dead to sin. Such were the sentiments of Paul, and as I cannot accuse him of the gross inconsistency of preaching what he did not practice—I must believe that he was dead to sin and alive unto God, and that being free from condemnation in Christ Jesus, he did so abide in Him that he sinned not.

Again we hear this Apostle saying in another place, “I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Gal. ii. 20, 21. I cannot conceive that a man could use such language as this, who was living day by day in sin. If a man is crucified with Christ, he must be dead to sin, and such an one the Apostle has already told us “is freed from sin.” No man can say, I am fully persuaded, “I live, yet not I, but Christ liveth in me,” who knows himself to be living in sin. Nor can one who lives in sin say, the life I now live here in the flesh, I live by the faith of the Son of God, who loved me and gave himself for

me. Paul says, I do not frustrate the grace of God. I do not expect to work out a righteousness by my own unaided efforts to obey the law. I rely on the faithfulness of Christ who loves me, to keep me.

Peter also learned, that "the divine power of Jesus our Lord, had given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." I cannot doubt that Peter had experienced in his own heart what he wrote, and I believe, therefore, that in being made partaker of the divine nature, through the exceeding great and precious promises of God, and "having escaped the corruption that is in the world through lust; he did so abide in Christ, that he sinned not."

John also declared in his 1st. Epistle unto those to whom he wrote, "that which he had heard—which he had seen with his eyes—which he had looked upon, and his hands had handled of the Word of Life." He wrote that, therefore, which was to him a matter of experience. He had seen and felt in himself, "that in God was light, and in him was no darkness at all; and that when any man walked in the light—in fellowship with God, "the blood of Jesus Christ his Son, cleansed him from all sin!" John had also seen and felt that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John had also learned from his own experience, that "Christ was manifested to take away our sins,"—he "had heard, and seen with his eyes, and handled this truth." He had also learned that "whosoever abideth in him sinneth not,"—that "whosoever sinneth hath not seen him, neither known him,"—and that "whosoever doeth righteousness, is righteous, even as He is righteous,"—that "he that committeth sin is of the Devil," and that "whosoever is born of God doth not commit sin—that his seed remaineth in him; and that while this is true, he cannot sin, because he is born of God." I cannot doubt that John was a man who reduced his own principles to practice, especially as he wrote only what he had heard, and seen, and handled of the Word of Life, and therefore that he did so abide in Christ, that he sinned not.

Thus, dear brother, I have shown you, conclusively, to my own mind, at least, that in the economy of God's grace there are provisions, available to enable the Christian to walk before God "in holiness and righteousness all the days of his life," and so "to abide in Christ that he sin not." In doing so, I have given you my views in full respecting the attainableness of holiness in this life, and the question whether any have actually attained it.

III. I am to consider how the provisions of the grace of God become available to the Christian's sanctification.

Our Saviour's prayer was,—“Sanctify them through thy truth; thy word is truth.”

By what truth is the Christian sanctified?

1. Not by any precepts of the Bible, through his own unaided efforts to obey them. So long as any man attempts to become sanctified by this means, he will surely “find a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin; and will constantly find occasion to say, “O, wretched man that I am, who shall deliver me?”

2. The Christian *may be sanctified* through the promises of God's truth. “Having, therefore, these *promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

4. Let me be fully understood, then, that no man is ever sanctified, who relies on his own efforts to obey the law. Such an one frustrates the grace of God. He would indeed be holy, if he loved God with all his heart, and his neighbor as himself; but this he surely will never do, by any unaided efforts of his own. It must be done by the grace of God, and he most surely “frustrates that grace, who does not live the life he now lives in the flesh, by the faith of the Son of God.”

We are, therefore, to cleanse ourselves from all filthiness of the flesh and spirit, by the promises of God. These contain the truth, through which we may be sanctified, according to our Saviour's prayer.

Two inquiries here arise:

1. What has God promised?

2. How shall we gain the fulfilment of the promises?

I remember that it is said, Gal. iii. 16, “Now, to Abraham and to his seed were the promises made, and that (29th verse,) if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” When I find a promise in the Bible adapted to the necessities of my case, as I am one of Abraham's seed, if I am Christ's, I am one of those to whom that promise was made, and I am an heir to all the good which God in that promise, has pledged himself to bestow. With this assurance I look to the promises, and inquire, with eager interest, what has God my Redeemer promised to give

me? Here I may look through the whole Bible, for to Abraham and his seed were the promises made, and I am one of them, because I believe in Christ.

Deuter. xxx. 6. "And the Lord thy God shall circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." It is very plain that he who did thus love God, would not sin. The reason why this and other exceeding great and precious promises have not been fulfilled, to all God's professing people in every age, will appear, when I shall come to show how we may gain the fulfilment of the promises.

Ezek. xxxvi. 25: "Then will I sprinkle clean water upon you, and ye shall be clean; from *all* your filthiness, and from *all* your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. I will also save you from all your uncleanness." If it should be said that those promises were made to the Jews, I reply, "To Abraham and his seed were the promises made," and of these I claim to be. No one among them can need to be cleansed from all his filthiness, and from all his idols, and to be saved from all his uncleanness, more than I need it. I do, therefore, regard myself as an heir to the good here promised.

Jeremiah xxxii. 29: "And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them and their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do good; but I will put my fear in their hearts, that they shall not depart from me." Should it again be said that these promises were made to the Jews only, I utterly deny that any natural descendant of Abraham has any right, title, or inheritance, in these exceeding great and precious promises, which does not equally belong to me as a disciple of Christ. Should it be said, that these promises are connected with the literal return of the Jews to their own land, I reply, that God has said, "No good thing will he withhold from them that walk uprightly;" and that "He who spared not his Son, but delivered him up for us all, how shall he not with him also freely give us all things." And since no lost sinner more needs the good here promised than myself, I urge my humble claim through Christ to all the good here brought to view, and regard it as my inheritance.

Again, it is said in Jeremiah xxxi. 31, "Behold the days come, saith the Lord, that I will make a new covenant with the house of

Israel, and with the house of Judah ; not according to the first covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt ; (which my covenant they brake, although I was an husband to them, saith the Lord.) But this shall be the covenant that I will make with the house of Israel : after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people." This is the same pledge of being brought to love God with all the heart, soul, mind, and strength : and of this pledge and benefit of the new covenant I cannot be deprived ; for of this new covenant Christ is the mediator, as we are told by Paul, in his epistle to the Hebrews ; so that to fulfil this new covenant is the very thing which Christ came to do. His own blood Christ himself calls "the blood of the new testament," or covenant ; and Paul said of himself and his fellow apostles, "God hath made us able ministers of the new testament, not of the letter that killeth, but of the Spirit that giveth life." This new covenant, therefore, which puts God's law in the hearts of his people, and by that means takes away their sins, should be regarded as the great and glorious theme of them that preach in the name of Christ. It is the fulfilment of this covenant which Christ has in view, when he says, "Blessed are they that do hunger and thirst after righteousness ; for they shall be filled. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. As the living Father hath sent me, and I live by the Father ; so, he that eateth me, even he shall live by me. Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened to you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh it shall be opened. If a son ask bread of any of you that is father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he ask an egg, will he offer him a scorpion ? If ye, then, being evil, know how to give good things to your children, how much more shall your Father which is in heaven give good things to them that ask him ?" That these promises refer to the blessings of the new covenant, I infer from the fact, that there is no good which we so much need, as to have God's law put into our hearts, so that we may truly love him, "with all our heart, and with all our soul." And since he has made this covenant, and sent Christ to be the Mediator of it, and has thus assured us of his utmost readiness to give every good thing, I see the way wide open, for Christians to be "cleansed from all unrighteousness." It is in the fulfilment of this new covenant, that that will be accomplished for which our Saviour taught us to pray—"Thy kingdom come ; thy will be done on earth as it is in heaven ;" for when God's law is put into the hearts of his people, so that they truly love him "with all the heart, and with all the soul," then his king-

dom is come within them, and then his "will is done in them on earth as it is done in heaven." To the blessings of this new covenant, we may also apply other great and precious promises of our Saviour. "All things whatsoever ye ask in prayer, believing, ye shall receive. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." When the Christian finds his sins taken away, and the new covenant fulfilled in him, so that he does "love God with all his heart, and with all his soul," then "his joy is full," and it never can be full till then. Accordingly, John, in writing his Epistle, says, "these things write we unto you, that your joy may be full." And what does he then write, to give Christians fulness of joy? Why, that "the blood of Jesus Christ cleanseth us from all sin; that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; that he was manifested to take away our sins, and that whosoever abideth in him sinneth not." These are the very things to give the Christian fulness of joy, and nothing short of these can do it.

One more passage I will now quote, and then on this point I shall have done. It is that passage, in relation to which Paul says to the Corinthians, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The passage is this: "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Here, in my view, the apostle means to teach, that, in the promises, "I will dwell in them and walk in them, and I will be their God and they shall be my people," there is the promise of being cleansed from all filthiness of the flesh and spirit, and of perfecting holiness in the fear of God. If, then, we can find a way to secure to us the fulfilment of these exceeding great and precious promises, we shall, as it seems to me, attain to the highest possible good. I shall therefore now inquire,

2. How shall we gain the fulfilment of God's promises? On this point I remark, that there is a passage which has served me as a key to unlock the rich treasures of God's word; and which, for some years, has been opening to me more and more "the riches of the glory of Christ's inheritance in the saints," and which has done very much to bring me where I am, "by the grace of God," to-day. It is found in 2d Cor. i. 23; "For all the promises of God, in Him (Christ) are yea, and in Him Amen, unto the glory of God by us."

By this I understand, that while no promise of God is ever fulfilled to us, except for Christ's sake, we may have the fulfilment of every promise, for the fulfilment of which we trust in Christ; and that when we trust in Christ, and receive for his sake the fulfilment of God's promises, God is glorified by us. Take then the promise, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." To whom is that promise fulfilled? To him, and to him only, who trusts in Christ, to have it fulfilled to him for Christ's sake. Such an one always receives pardon, and none else.

Take now the promises, "I will sprinkle clean water upon you, and make you clean; from all your filthiness, and from all your idols will I cleanse you, and I will save you from all your uncleannesses;" "The very God of peace, who hath called you, is faithful to sanctify you wholly, and to preserve your whole spirit and soul and body, blameless unto the coming of our Lord Jesus Christ;" and to whom are those promises fulfilled? Like the promises pledging forgiveness of sin, they are all yea and amen in Christ, to the glory of God by us, so that when we come to Christ, and trust in him, to have these promises fulfilled to us for his sake, God will glorify himself, by "sprinkling clean water upon us, by cleansing us from all our filthiness and from all our idols, and by sanctifying us wholly, and preserving our whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ." Through the *promises* of God, then, we cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God, when we believe in the Lord Jesus Christ, that these promises will be fulfilled to us for his sake. Is it now asked, why all God's professing people have not, in time past, been "sanctified wholly." I reply, for the self same reason that all impenitent men have not received the forgiveness of sin; viz., they have not believed in the Lord Jesus Christ, that these promises would be fulfilled to them for his sake. Herein, it seems to me, there is, in these last days, a great departure from the faith—and that when the church of Christ will learn to cleanse herself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, by trusting in Christ for the fulfilment of those exceeding great and precious promises which pledge to her salvation from all her uncleannesses, she will put on her beautiful garments, and arise and shine, her light having come, and the glory of the Lord having arisen upon her.

And now dear brother, I will look directly to your questions.—You have already had abundant reply as to the question, whether men are, or may be holy in this life. While I believe that there is little holiness in the world, I believe there is abundant provision made in God's grace, by which Christians may "stand perfect and complete

in all the will of God ;” and I believe that in the days of Paul, Peter and John, this grace was fully available, through faith in Christ, for the fulfilment of God’s promises—and no less so now, to all who will in the same way avail themselves of it.

As it respects the martyrs,—I believe that no man ever became a martyr for Christ, who was not actually cleansed from all sin ; because, the giving up of the whole world, and life itself, for Christ’s sake, fully evince that such an one must have loved Christ, with his whole and undivided heart, and must, therefore, have been free from sin. Men may have become martyrs to other things, with no regard to Christ, as millions have done to the mad passions of men ; but no man, in my apprehension, ever could become a martyr for Christ’s sake, whose heart was not purified, and filled with love to Christ. I believe, therefore, that every real gospel martyr was cleansed from sin, before he left the world.

In modern times, many godly men have seemed not fully to apprehend all the riches of the grace of God, and have maintained, that no Christian ever did on earth “cleanse himself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.” But if a man can be cleansed from sin, by faith in Christ for the fulfilment of God’s promises, a moment before death, why not a day, a year, or twenty or fifty years ? You ask my views, respecting the general character of those who have embraced the doctrine of entire sanctification in this life. I answer, I have no doubt that some, professing a belief in this doctrine, have been licentious—so have some who profess to believe in the doctrine of the new birth, but I do not see that in either case, their licentiousness is in any sense chargeable, upon the doctrine which they profess to believe. I can no more conceive that a man should become licentious as a direct consequence of trusting in Christ to be kept by the grace of God from all sin, than that a man should sink to hell, in consequence of trusting in Christ to save him from hell. In either case, in my apprehension, the evil must result from want of faith in Christ, and not from the exercise of it.

And now, as to the greater safety of those that fear always—I answer, that he who trusts in Christ to be kept from all sin, is the man, and the only man, that does fear always. He not only fears, but *knows* that he never shall, in any instance, keep himself, and therefore always flies to Christ ; while he who does not fear always, does not trust in Christ, and therefore falls into sin. I do therefore most fully believe, that he who fears always, is most safe, provided his fears are sufficiently great to drive him to the Lord, in whom alone he has righteousness and strength. This fear hath no torment—it is a sweet reliance on Christ.

I do not, therefore, think that any man’s absurdities, irregularities, inconsistencies, or crimes, are in any sense chargeable upon the doc-

trine which I advocate. The more precious the coin, the more desirable the counterfeit, to a wicked man. That the blessed doctrine of being kept from all sin by faith in Christ, will be counterfeited by unholy men, for licentious purposes, I have not a doubt; but shall I, therefore, cast away the coin—the most precious that ever fell down to lost man, from the exhaustless mint of heaven! No, my brother. The word of God assures me that my Redeemer was “called Jesus, because he should save his people from their sins;” “that he was manifested to take away our sins, and that whosoever abideth in him sinneth not;” and to that Saviour I must cleave as with the grasp of death; for I see a moment’s safety no where but under the shadow of his wing. “I will therefore say of the Lord, he is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver me from the snare of the fowler, and from the noisome pestilence. He shall cover me with his feathers, and under his wing will I trust. His truth, in the fulfilment of his own exceeding great and precious promises, shall be my shield and buckler.”

And now, brother, I believe there are those who do embrace this great salvation fully, so that their characters are formed by it, and who can say, “the life that I now live here in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me;” and I do believe that they are not only decidedly, but eminently, more meek and heavenly than any other class of men. I ought here to say, however, that nothing, in my apprehension, is holiness, which falls short of the fulfilment of that promise, “The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with *all thy heart*, and with all thy soul.” The child of God is not, in my apprehension, “a whited sepulchre.” Holiness is “the righteousness of the law fulfilled in us.” With any view of sanctification which does not make it consist in loving God with all the heart, and our neighbor as ourselves, I have no fellowship. If a man expresses to me his belief that, through the operations of the Holy Spirit upon his heart, received by faith in Christ for the fulfilment of God’s promises, he is enabled “to love God with all his heart, and his neighbor as himself;” inasmuch as I know that God has promised to “circumcise his heart, to love the Lord his God with all his heart, and with all his soul,” I have no right to doubt that the promises of God are thus fulfilled in him, unless I see that in his life he does depart from “the right way of the Lord,” as it is revealed in his holy word. But “to the law, and the testimony. If they speak not, or act not, according to this word, it is because there is no light in them.”

I am fully aware, however, that there are those who claim to be “perfect in Christ Jesus,” who do fall into gross mistakes on this

very point; and in this way do, in a very grievous manner, cause "the way of truth to be evil spoken of." By laying aside the plain written word of God, as the rule, and the only rule by which they are to govern their faith, and try their feelings, and form their opinions, and shape all their conduct, and taking up the belief that the Holy Spirit so dwells in them that they need not resort to the Bible as their only guide, but may follow whatever impulse arises within them, they step at once on the broad ground of fanaticism, and become what Christ would have been, if he had, at the suggestion of Satan, thrown himself from the pinnacle of the temple—tempters of God. While God has promised me, in his word, every thing requisite to meet all the real necessities of my being, even to the full accomplishment of my highest good, both on earth and in heaven, he has no where given me license to transgress either his physical or moral laws, with the expectation that he will meet a necessity that I thus presumptuously create. If I were to leap from an eminence, with the expectation that God would save me from death by counteracting the law of gravitation, or by giving me wings; or, if I were voluntarily to abstain from food, with the expectation that God would preserve my life without eating; or venture to sea in a leaky ship, with the confidence that God would save me from a watery grave, I should be tempting God, by a wilful transgression of physical law. I have no right to expect any miraculous interposition in my behalf, until God has given me miraculous assurance before hand, as he did to Moses, that he will be with me in a miraculous manner. No more am I to transgress moral precepts, by casting myself into the way of temptation unnecessarily, thinking that God will there keep me from being overcome; or by doing an act which God's word plainly forbids, through the presumption that the Holy Spirit guides me to it, and that it, therefore, is not sin. I know there are those who have ventured on this ground, and by so doing have brought amazing reproach on Christ and his cause. I am not to "believe every spirit, but to try the spirits, whether they be of God." But by what rule am I to try every spirit? Plainly by the revealed word. I have no other rule, and I need no other. If I feel an impulse, then, to do a thing contrary to the plain word of God, I need not mistake the source from whence such an impulse comes. I know the devil is the originator of such an impulse, just as infallibly as though I were to see his snaky head, or his forked tongue, or his glaring eyes, or hear the hissings of his hellish throat. I know there are those who are accustomed to say, "Whatever the Lord should tell me, I would do." But I know the Lord will never tell them to do a thing contrary to the Bible; and when led to any thing of this sort, they are surely led by Satan. Besides, I do not expect to influence the conduct of my fellow men, unless I can show them

good and sufficient reasons for the course I wish them to pursue. Much more may I expect, that where the Holy Ghost would lead me, he will show me the best of reasons for following him; and, for these reasons, I am to look into that word which he has inspired.

From this very error of following impulses instead of the word of God, have grown up all the inconsistencies, absurdities, irregularities, and in some cases, as I do not doubt, licentious practices of some, called Perfectionists. Instead of cleaving closely to the word of God, making it their only rule of life, writing it on their hearts, and setting it always "as a frontlet between their eyes," they have imbibed the idea that the Holy Spirit so dwells in them, as to be an infallible guide, without any reference to God's plainly revealed will. And when a man steps on that ground, he may well expect, like him who went down from Jerusalem to Jericho, and fell among thieves, to find himself wounded, stripped of his raiment, and left, at least, half dead. He throws himself defenceless among mortal foes; for the word of God should be to him sword and shield. He might as well cast away rudder, and compass, and chart, and quadrant, and chronometer in mid-ocean, and expect God to guide him to his desired haven. Or as well, wandering among pit-falls in black midnight, cast away his only lamp, and think to walk safely by faith. The Holy Spirit has indeed been given to guide us into all truth, but all the truth we need to know is in the Bible; and all the guidance we need, is to a right understanding and practice of what the Bible contains.

But when God has plainly revealed to me that he is ready "to sprinkle clean water upon me and make me clean from all my filthiness, and from all my idols to cleanse me, and to save me from all my uncleanness when I inquire of him to do it for me;" and when he has sworn that he will grant unto me, that "I being delivered out of the hand of my enemies, may serve him without fear, in holiness and righteousness before him all the days of my life, and has raised up Christ, an horn of salvation for me, to perform that covenant and oath, and has assured me that all the promises of God in Christ are yea, and in him amen, unto the glory of God by me;" do I follow impulses and not the Bible, when I fully trust in Christ, that these promises and this oath of God will be fulfilled to me for Christ's sake? Can I be in danger of going astray by thus cleaving to my own horn of Salvation, whom God has raised up for me, and by just trusting in him that he will perform in me the very thing that he came to do?

On this point, my brother, my heart is oppressed, and labors for words to express its gushing emotions. I seem, to myself, to be standing in a position whence two ways diverge. In the one, I see a

class of persons walking, who cry out, "Away with the sabbath days, ordinances and the written word of God—away with all laws and rules of conduct, both human and divine. We need no law, no rule of faith or practice, no means of grace, no private devotion and communion with our Father in secret, no domestic altars, no earnest, wrestling prayer, and faithful, persevering effort, to convert a lost world to God. We dwell in Christ and he in us, and therefore we cannot sin; and whatever impulse we feel, we know to be the influence of the Holy Ghost, who cannot err, and we may therefore safely follow wherever such an influence leads." In the ears of such I would cry out at the top of my voice, Danger, danger, danger! Beware, beware! Go not in such a path! Avoid it—pass not by it—turn from it and pass away! Here are the class of men called Perfectionists. Can I walk with them upon such ground? Not a hair's breadth. So far from forsaking the commandments and ordinances of the *Lord*, my Bible tells me to "submit myself to every ordinance of *man* even, for the Lord's sake," "that the powers that be are ordained of God," and that "whosoever, therefore, resisteth the power resisteth the ordinance of God." With such men, on such subjects, I have, I can have, no sympathy. I believe there are some truly converted souls who fall into these errors, and are dreadfully led astray. I believe that others take up these notions, in whose hearts no fear of God ever for a moment had a place, and follow them out into all manner of licentious and criminal excess. Such become the most perfect and accomplished servants of Satan, that he ever raises up to do his work. I cannot conceive that the arch deceiver can ever originate a worse set of principles than these. I could as soon sympathize with any form of infidelity that ever cursed the earth.

But on the other hand, and in the other path, I see a multitude of professed believers walking, who, through fear of going astray, dare not believe God when he tells them, "I will cleanse you from all your filthiness, and from all your idols," and when he swears to them that he "will grant unto them, that they being delivered out of the hand of their enemies, may serve him without fear, in holiness and righteousness before him all the days of their life." Can I sympathize with the unbelief of such? I believe that it is their privilege, and my privilege, so to "abide in Christ, that we sin not,"—that "the work of such righteousness is peace; the effect of such righteousness, quietness and assurance for ever; and that all who will thus believe in Christ, may find in him a peaceful habitation, a sure dwelling, a quiet resting-place." I long to have God's people know and enjoy their high privilege of thus abiding in Christ, for I fully believe that it will redound in the highest degree to God's honor and their good. This view of sanctification, I claim, has nothing to do with the essential element of what is termed Perfectionism. Their

name and their principles I utterly disavow, and declare to the world that no man has a right to charge them upon me.

But, when I look around upon the professed followers of my Saviour, and see how little they know, apparently, and how little they seem to enjoy of this great salvation of our God, I feel like lifting the prayer—

“Every weary, wandering spirit,
Guide into thy perfect peace.”

And when I see how many, bearing the name of Christ, seem wandering among doubts and fears, and groping in thick darkness at noon day, falling before spiritual enemies whom they know not how to vanquish, and weeping over the repeated commission of sins which they know not how to overcome, I long to say to such—

“Watchman! let thy wandering cease,
Hie thee to thy quiet home,
Traveller! lo! the Prince of Peace—
Lo! the Son of God is come!”

Look no longer, like scattered, unbelieving Israel, for a Saviour yet to come. Say, with believing Zacharias, “Blessed be the Lord God of Israel, for he hath *visited and redeemed* his people, and hath raised up an horn of salvation for us, to perform his promised mercy, his covenant, his oath; to deliver us out of the hand of our enemies, and to grant unto us that we may serve him without fear, in holiness and righteousness before him, all the days of our life.”

You ask me, finally, concerning myself. Here, dear brother, I speak with unfeigned diffidence. I love to look at my Saviour, and to hold him forth in all his fullness to my needy, perishing fellow men. But in myself, aside from what the grace of God has done, and shall do for me, I find nothing but the dark and perfect lineaments of Beelzebub, the prince of devils. I speak sincerely, my brother. I know that if God should withdraw his grace from me, and leave me to myself, there is not a sin within the reach of my powers, which I would not instantly commit and practise for ever.

And now, having told you what I think of myself, to my own shame, permit me to tell you what I think of the grace of God, to his praise. God has promised to “dwell in me, and walk in me, and be my God;” and this I consider a pledge of every possible good which he can give me. “Having therefore such promises,” I expect, by trusting in Christ, that they will be fulfilled to me for his sake, “to be cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.”

My God has sworn that he will grant unto me, that I, being delivered out of the hand of my enemies, may serve him without fear, in holiness and righteousness before him all the days of my life; and

he has raised up Jesus Christ to be my horn of salvation, to perform to me this mercy promised to our fathers, to remember this holy covenant, this oath which he swore. I do therefore expect, through the strength and faithfulness of my Lord Jesus Christ, in performing to me this holy covenant and oath of God, to be delivered out of the hand of my enemies, and to serve God without fear, in holiness and righteousness before him, all the days of my life. I expect that he, according to his own promise, will be faithful to sanctify me wholly, and to preserve my whole spirit, and soul, and body, blameless, unto the coming of our Lord Jesus Christ. In myself, I am nothing but a miserable, lost sinner; but in my Saviour "dwelleth all the fullness of the Godhead bodily;" and he has made me "complete in him." I therefore expect to "abide in him;" and "whosoever abideth in him sinneth not."

And now, my brother, as to what I expect to preach, I have only to say, that I expect to uncover to my fellow men, just so far and just so long as my God shall enable me, "this fountain which has been opened for the house of David, and the inhabitants of Jerusalem, for sin and uncleanness." I expect to do all in my power to make my fellow men acquainted with the "holy covenant of our God, and the oath which he swore, that he will grant unto us, that we, being delivered out of the hand of our enemies, may serve him without fear, in holiness and righteousness before him, all the days of our lives;" and that Christ is our "horn of salvation to perform this covenant; this oath of a covenant keeping God; that this, and every other promise of God, is yea and amen in Christ unto the glory of God by us." That He who hath called them is faithful, to sanctify them wholly, and to preserve their whole spirit, and soul, and body blameless, unto the coming of our Lord Jesus Christ. That Christ gave himself for us, that he might sanctify and cleanse us with the washing of water by the word, that he might present us to himself, a glorious church, not having spot, or wrinkle, or any such thing, but that we should be holy and without blemish;" and that they have only, like Paul, to believe God that it shall be even as it was told them;" and, like Abraham, "to stagger not at the promise of God through unbelief, but to be strong in faith, giving glory to God, being fully persuaded that what God hath promised he is able also to perform; and like Sarah to judge him faithful that hath promised;" and by placing this confidence in their Saviour, they shall so receive the fulfilment of God's exceeding great and precious promises, as to "become partakers of the divine nature, having escaped the corruption that is in the world through lust;" that having these promises and this faith in Christ for their fulfilment, "they shall cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God." This, my brother, I regard as the glory, the crowning excel-

lency of the gospel, the brightest star in the whole firmament of revealed truth; and with my Saviour's permission, I expect to point my fellow men to this day star of hope, until the hand that points them is given to the worms. It is, to my soul, a fountain of living waters, a well spring of life, and I expect to say to my fellow men, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price;" and cease not, until the lips that are allowed the high privilege of uttering such an invitation, can speak no more.

And now, my dear brother, you have my whole heart laid open, without reserve; and to God I commit myself, and his truth, and the cause of the Saviour, dearer to me than life. "Now unto Him that is able to keep us from falling, and to present us faultless, before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Your servant in the gospel,

CHARLES FITCH.

GOD IS LOVE.

God is love:—all his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, "Man! do thyself no harm." They are a fence thrown around the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his Church, situated at its base?—*Dr. Waugh.*

From the Methodist Magazine.

WRITTEN IN REPLY TO THE QUESTION, "WHAT IS LOVE?"

BY J. RUSLING.

Love is a bright and burning *fire*,
That glows upon the Christian's soul;
That lifts its elevated spire,
Where everlasting ages roll:
It fills the realms of endless days
With inextinguishable blaze.

Love is a deep expansive *sea*,
Where flow the swells of gospel grace—
Unbounded as immensity,
No limit knows, of time or place.
Pleasures in wid'ning circles heave,
Respondent as the yielding wave.

Love is the radiant *rainbow*, seen
Suspended in the vault of heav'n;
Blending its azure, gold, and green,
An emblem of the Saviour given:
Jesus and glory here combine,
To form a harmony divine.

Love is the grand *ecliptic* way,
Where faithful souls describe their course;
And circling round the orb of day,
God is their centre and their source.
On beams of light they mount on high,
To shine meridian in the sky.

Love forms the splendors of the throne,
The glory of the courts above;
Pure and celestial light alone,—
'T is God himself, for "*God is Love.*"
The Christian's *all*, his portion this;
Heaven is his *home*, and *love* his *bliss*.

GUIDE

T O

CHRISTIAN PERFECTION.

VOL. I.

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NO. 9.

A SHORT DISCOURSE ON CHRISTIAN PERFECTION.

I have not found thy works perfect before God. Rev. iii. 2.

THE text is a part of that deeply affecting message of our Lord to the church in Sardis, in which they are rebuked by him, on account of their want of conformity to the spirit and precepts of Christianity. It is possible, however, that they had maintained their reputation before men. Yet He that searcheth the heart, saw "that their resolutions were languid, their strength feeble, and their light dim." Their want of the spirit and power of religion led to carelessness in practice, or the imperfection of their works.

The great Head of the church had favored them with the riches of his grace, and expected from them in return, a life of holiness, as the fruit of the grace bestowed; but they were, to a great degree, unfruitful. Hence, he complains in the passage before us, "*I have not found thy works perfect before God.*"

This complaint is chargeable alike upon every branch of the church, in every place and age, which is in a similar condition with that to which this message was primarily addressed, and should lead every member to the diligent use of all means of grace, to the cultivation of the spirit of Christ, and the observance of all the precepts of the gospel, that they might recover what they had lost.

The text supposes that perfection is the duty and privilege of the whole church; for if it were not her duty to be perfect, she would not be complained of for imperfection. Let us inquire, then,

First, What that perfection is, which Christ requires of his followers. This is a most important inquiry, and should be pursued with the most devout and prayerful attention. Great care should be taken not to depart from the word of God, for in that only the true standard of holiness or perfection is to be found.

It is not angelic or Adamic perfection, but Christian perfection of which we speak. This has been defined by Mr. Wesley to be, "In one view, purity of intention, dedicating all the life to God. It is the giving God all the heart; it is one desire and design ruling all our tempers. It is devoting not a part, but all our soul, body and substance to God. In an other view, it is all the mind that was in Christ Jesus, enabling us to walk as he walked. It is the circumcision of the heart from

all filthiness, from all inward as well as outward pollution. It is the renewal of the heart in the whole image of God, the full likeness of him that created it. In yet another, it is loving God with all the heart, and our neighbor as ourselves."

This definition is full, and to the point; and it beautifully accords with the Holy Scriptures.

From the view of the subject here given, we remark—

1. That the term perfection, holiness, or sanctification, when applied to man, does not imply the perfection of his physical or mental powers. This should be borne in mind; for some, supposing the perfection promised in the Bible to the believing, includes deliverance from all the imperfections of the judgment and understanding, and professing to have attained to that state, have disgraced the Christian name, and caused the truth to be evil spoken of. Others have started back with alarm from so great an absurdity, and come to the conclusion that salvation from all sin was not attainable in the present life.

Thus the standard of gospel holiness has lowered in the church; and leanness of spirit, weakness of faith, and backsliding, both of heart and life, have been the results.

Such perfection is not to be expected while the soul tabernacles in this frail body. No, we cannot while in the flesh be delivered entirely from ignorance, error, and a thousand other infirmities. These will lead to errors in practice; yet the motive from which they spring being pure, and the heart right with God, he does not lay sin to our charge; for "he knoweth our frame, he remembereth we are dust." "We have not an high priest, which cannot be touched with the feelings of our infirmities; but was in all points tempted as we are, yet without sin." Hence says Mr. Wesley, "The best of men may say from the heart—

"Every moment, Lord, I need
The merit of thy death."

It is not, therefore, the perfection of our physical or mental powers, but that of our moral nature, that we are to expect and seek for in the blood of the Lamb.

2. Christian perfection does imply deliverance from all indwelling sin, or moral evil.

That the natural heart is sinful; that its propensity to evil is not entirely removed by that act of divine mercy by which the penitent believing sinner is regenerated, will be admitted by most, if not all, who have experienced the blessing of justification.

It is true that sin does not have dominion over the justified soul; but its pollution remains to some extent. Though the power of sin be broken, it struggles hard to regain dominion, and too often succeeds, as many have learned by bitter experience. There are the remains of selfishness, pride, love of the world, and many unholy affections; these, joining with our grand foe, often open the gate of the citadel to the destroyer of our peace.

Sanctification is the removal of all these from the heart; the washing away of all filthiness of flesh and spirit; the destruction of all that is earthly, sensual, and devilish.

This is the believer's privilege, as the following will show: "Thou shalt call his name Jesus; for he shall save his people from their sins." "He bare our sins in

his own body on the tree, that we, being dead unto sin, might live unto righteousness."

These passages assure us that Christ came into the world, and died to save *his people*, (that is, those that believe in him,) from *their sins*, that they, being dead unto sin, might live unto righteousness. Therefore, if Christ be able to accomplish that for which he came and died, then is it the privilege of his people to be saved from sin, to be dead unto sin in this world, and to live unto God.

This salvation is also made the subject of special promise. "If we confess our sins, he is faithful and just to forgive us our sins, and to clean us from all unrighteousness. If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin." These promises are made to all who comply with the condition contained in them. If, then, God be *faithful* and just, it is certain that all who trust his promise will experience this cleansing from all sin in the present life.

We remark, again, that freedom from sin has been the subject of prayer both by the Old and New Testament saints. Take one example under each dispensation. The Psalmist prayed, "Create in me, O God, a clean heart." Paul prayed that his brethren might be sanctified; and be preserved, soul, body and spirit, blameless, to the coming of Christ. If these inspired men understood the will of God in Christ Jesus concerning them, and prayed in accordance with his will, then freedom from sin is attainable, and all may confidently pray for entire sanctification, *now*.

3. It implies the loving God with all the heart, and our neighbor as ourselves.

This God requires of all intelligent beings. Less than this he could not ask, for he will not give his glory to another. More he would not, for he is just in all his demands upon his creatures.

To love God with all the heart, and our neighbor as ourselves, are the two great commandments. If the first be obeyed, conformity to the second necessarily follows. Remove sin from the heart, and God becomes the centre of attraction to the purified affections. They no longer wander after forbidden objects; but God possesses all and fills all with his holy presence, making the heart the habitation of himself through the Spirit; imparting the constant witness of acceptance, of full salvation, and a right to the heavenly inheritance through the Son of his love.

4. It implies the consecration of the whole being, soul and body, time and substance, to God. Beginning, prosecuting, and ending every work with an eye single to his glory. Doing our whole duty, as far as known, to God, our fellow creatures and ourselves, with all our redeemed powers, and suffering patiently all the will of God. This is what God requires, in point of service, as the following passages of Scripture will show. "Ye are bought with a price;" "Ye were not redeemed with corruptible things, such as silver, and gold; but by the precious blood of Christ;" therefore, "glorify God in your body, and spirit, which are his." "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." Here the apostle asserts and establishes the claim of Christ to the whole *being* of his professed followers. He then calls upon them to respond to that claim, by employing themselves as the *redeemed* and *consecrated property of God*. To make his glory the object in every thing,—in the small, as well as great duties of life, under every conceivable circumstance.

Thus I have given an imperfect view of Christian perfection, of which this is the

substance. To be cleansed from all sinful affections and desires ; to love God with all the heart ; to love our neighbor as ourselves, and seek to glorify God in every act of the life. This is the whole duty of man. It is all our Judge requires ; and this he offers as the free gift of his grace.

II. The obligation of the professed followers of Christ to be holy. This will appear from two plain facts.

1. They who remain unholy, are so in opposition to the express will and purpose of God, in the manifestation of his grace towards them.

This is evident from the design of the holy Trinity, as viewed in relation to the plan of redemption, which is *not* to save man *in* his sins, but *from* them ; to make him partaker of the divine nature, and thus restore him to holiness and consequent happiness. Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word ; that he might present it unto himself a glorious church, not having spot or wrinkle ; or any such thing ; but that it should be holy and without blemish." Here the object is presented by the pen of inspiration ; and herein is the love of God manifested toward us, for he has made provision for our recovery from the effects of the fall upon our moral nature, while we tabernacle in this house of clay. To make his people holy here, is the intention of our Father in heaven.

To effect this mighty work, the gospel of our Lord Jesus Christ, with its attendant influences, is fully adequate, "for the gospel is the power of God unto salvation to every one that believeth." Therefore, they who are not thus saved by the means God has ordained for their entire deliverance from sin, do in a measure defeat the gracious intentions of his mercy. This should deeply affect our minds, humble us in the dust before him who searcheth the heart, lead us to repent of the past, and inspire every breast with a holy impatience to sound the depths of redeeming love, that the Saviour of sinners might accomplish in us all the good pleasure of his will.

2. Another fact, which shows the obligation of the church to be holy, is this ; she can never fully accomplish the end of her establishment without holiness. By planting and supporting his churches, Christ designed to bring about great moral ends, in relation to the world. Through her members, he designed to operate upon the dark and polluted minds of men ; to bring about, through their instrumentality, the salvation of a lost world. To do this, it is not only necessary for the church to present the pure doctrine of the cross of Christ in her theory, but to exhibit its transcendent excellence in the character of the members of her body ;—to show the superiority of its spirit, the purity of its morals, and its power to support the mind amidst the ever-varying circumstances of life. It is Christianity, carried into every day life, that tells upon the hearts of men. "Ye are our epistles," said the apostle. "Ye are the light of the world," said a greater than the apostle. To reflect the true light, to be living epistles of the gospel, her garments must be unspotted from the world ; her love must be ardent and perfect. Let every member of the body of Christ realize, if they would answer the full purpose of their conversion to God and union with the church, they must experience in the heart this full salvation, and manifest it in their life and conversation.

If the experience and practice of primitive holiness should generally revive in the church of God at the present time, it would be the brightest day that ever

dawned upon the world since the fall of our first parents. With her millions of sons and daughters, with all her resources consecrated to God, through the spirit of holiness, she would soon "shake the trembling gates of hell," and subdue the world to Christ. Hasten, O Lord, the redemption of thy people from all sin, and the establishment of thy kingdom from the river to the ends of the earth.

This subject should lead to deep self-examination.

1. In the ministry. The message from which the text is selected was addressed to the angel, or minister of the church; and cold indeed must have been his heart, if it did not move under its influence, and lead him to prayerful self-examination. Here, my brethren, permit me to ask, if the subject of holiness has engaged the attention of the ministry as much as its importance demands? Is the ministry as holy as it should be? Has the doctrine of sanctification been presented and urged upon the church as frequently, as zealously as it should have been? It is to be feared it has not held that prominent place in our ministrations, and exerted that controlling influence over our hearts which its vital importance requires. If so, our works are not perfect before God; we are rebuked by our Master, and called upon to arise, to lead on the armies of the living God to final victory. To feed the flock of Christ, as our Master would, did he occupy our places in the church on earth.

2. In the membership. Fellow Christian, are thy works perfect before God? Do you love him with all your heart? Are all your powers of body and mind consecrated to God? If not, he has somewhat against thee. He complains of thee to-day, and warns thee of danger. You are called unto holiness. The prize is presented to you as the gift of thy Saviour's love. Will you accept the gift, or reject it? The Son of God waits your reply. O, yield to his love, and give him all thy heart, thine all for time and eternity. Then you may adopt the language of the poet, and say—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

AMEN.

LETTER FROM A SABBATH SCHOOL CONVERT.

New York, Oct. 3, 1839.

REV. T. MERRITT:

Dear Sir,—I comply with your request, and give you a short account of my Christian experience. It is about eight years since the Spirit of God first deeply convinced me of sin; and by following the leadings of the Spirit, I was enabled to give my heart to God, and know, from experience, the joys of those whose "sins are forgiven, and whose iniquities are covered." For two years I lived in the enjoyment of religion, and had constantly the witness of the Holy Spirit that I was his child. And often, during that time, I felt the

necessity of a clean heart ; and, had my mind been sufficiently enlightened as to the nature of holiness, I am confident that I should have received the fulness of that blessing. But by not complying with the requirements of God's word in going on to perfection, I declined in spirituality, and soon lost my delight in Christian duties, and began to drink of the spirit of the world, and for three years I had a name to live while dead. I believe during this time I passed in the eyes of the church for a consistent Christian, while before God I was destitute of vital godliness. About this time God, in mercy, sent affliction upon me, which led me to consider my awful departure from him, and for days it seemed that the heavens were as brass over my head, and the earth as iron under my feet. The language of my heart was, "O that I had been faithful to the grace given."

At length, however, God was pleased to disperse my darkness by the brightness of his rising. So great was the change that my Christian friends believed it to be sanctification ; and at times I believed that I did love God with all my heart. But, as I recovered from my illness, and went again into the busy scenes of life, I found that all was not right. I still felt the remains of a carnal mind, and roots of bitterness frequently springing up and troubling me. But as I looked into the word of God, I saw it was not only the Christian's privilege, but his duty, to be freed from the remains of sin ; and the language of my heart was, "I cannot rest till pure within—till I am wholly lost in God." The Spirit of God plainly revealed to me the remaining depravity of my nature, and I sought earnestly for a clean heart. I sought it constantly ; and both in public and private was my desire made known to God, for the fulness of his salvation, and I was often led to wonder why I did not receive the desired blessing. At length, however, I found that I had not fully consecrated all to God. I then came to this conclusion, that, come prosperity or adversity, life or death, from this moment all shall be the Lord's : and O ! the feelings of my agonized heart at this moment. It seemed like separating soul and body. This was truly dying to the world, that I might live to God. And no sooner was I *dead indeed unto sin*, than I was made alive to God through Jesus Christ our Lord. And now the intercourse between God and my soul was truly opened. I felt that in Christ all fullness dwells, and that while I dwelt in him, *all was mine*. I was fully convinced that I could not retain the blessing without professing it ; and while I attempted in weakness to do this, God made it a blessing to others. Three years have now passed, and I have daily felt the presence of God. My path has been as that of the just, which shineth more and more unto the perfect day.

While I thus continued to believe, moment by moment, I received the direct witness that God had cleansed my heart from sin, and freed

me from its cruel power. But still there was a fullness of love for me to receive. For this I prayed and sought, but did not immediately receive it. God showed me that I must confess what he had done for me, and then he would give me the second part of the blessing,—the fullness of love. I hesitated about declaring it. What, thought I, for me, a child in years and experience, to go in among a church of professors, where there is but one that professes the blessing of entire sanctification, and tell them that God has cleansed my heart from sin, will seem an improper forwardness. But finding that I was losing what I had already gained, I resolved to discharge my duty, and leave the event with God. I commenced relating what God had done for me, and ere I had spoken five words, my soul was “filled unutterably full of the glory of God.” I received a clear and direct witness that the blood of Christ did cleanse my heart from all sin, and I was filled with the fullness of his love. I was severely tempted to think that I should not keep what I had received. But finally I concluded “to walk by the same rule, to mind the same things,” and as I had received Christ Jesus the Lord, so to walk in him. Thus I went on living by the moment, keeping the sacrifice upon the altar, and believing in Jesus as my present, my only and my all sufficient Saviour.

Three years' experience in the more “excellent way,” has taught me that the blood of Christ has power to cleanse the heart, and *keep* it clean. I have found this blessing to be just what I needed in prosperity and adversity, in sickness and health, in all places and under all circumstances. Even in parting with the dearest earthly friends, I have found that the possession of this blessing enabled me to say, “Thy will, O God, be done.” And now I feel that my will is lost and swallowed up in the will of God. “God is mine, and I am his,—what can I want beside?” O! the blessedness of living in God! O! the fullness there is in Christ! How many and great are the blessings Christ purchased upon the cross for us! To God be all the glory of my salvation!

Yours affectionately,

A SABBATH SCHOOL CONVERT.

EXTRACT FROM MR. WESLEY'S PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

WE are aware that an objection will be made to our giving an article which has already been before the public in many forms, and especially in that of a tract. Our answer is, that it is just such an article as we need for the Guide to Christian Perfection. We give it for its intrinsic excellence. Our work would be imperfect

without it. We hope, by this means, to give it a wider circulation. Let no one throw it aside because he has read it before. Read it again, and judge your state by the light of it.

Q. 28. What do you think of those in London, who seem to have been lately *renewed in love* ?*

A. There is something very peculiar in the experience of the greater part of them. One would expect that a believer should first be filled with love, and thereby emptied of sin ; whereas these were emptied of sin first, and then filled with love. Perhaps it pleased God to work in this manner, to make his work more plain and undeniable ; and to distinguish it more clearly from that overflowing love which is often felt even in a justified state.

It seems likewise most agreeable to that great promise, Ezek. xxxvi. 25, 26, "From all your filthiness will I cleanse you : a new heart also will I give you, and a new spirit will I put within you."

But I do not think of them all alike : there is a wide difference between some of them and others. I think most of them with whom I have spoken have much faith, love, joy, and peace. Some of these, I believe, are renewed in love, and have the *direct witness* of it : and they manifest the fruit above described, in all their words and actions. Now let any man call this what he will. It is what I call Christian perfection.

But some who have much love, peace, and joy, yet have not the direct witness. And others who think they have, are nevertheless manifestly wanting in the fruit. How many I will not say : perhaps one in ten, perhaps more or fewer. But *some* are undeniably wanting in *long suffering* and Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in every thing give thanks, and rejoice evermore. They are not happy ; at least, not *always* happy. For sometimes they *complain*. They say, "This or that is *hard* !"

Some are wanting in *gentleness*. They *resist evil* instead of turning the other cheek. They do not receive reproach with gentleness ; no, nor even reproof. Nay, they are not able to bear contradiction, without the appearance, at least, of resentment. If they are reprov'd or contradicted, though mildly, they do not take it well. They behave with more distance and reserve than they did before. If they are reprov'd or contradicted harshly, they answer it with harshness ; with a loud voice, or with an angry tone, or in a sharp or surly manner. They speak sharply, or roughly, when they reprove others, and behave roughly to their inferiors.

* In the year 1763, when between three and four hundred in the society in London professed to be perfected in love.

Some are wanting in *goodness*. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their looks and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons: particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor by every means, to make all about them happy. They can see them uneasy, and not be concerned: perhaps they make them so. And then wipe their mouths and say, "Why, they deserve it. It is their own fault."

Some are wanting in *fidelity*, a nice regard to truth, simplicity, and godly sincerity. Their love is hardly *without dissimulation*; something like guile is found in their mouth. They are smooth to an excess, so as scarce to avoid a degree of fawning, or of seeming to mean what they do not.

Some are wanting in *meekness*, quietness of spirit, composure, evenness of temper. They are up and down, sometimes high, sometimes low; their mind is not well balanced. Their affections are either not in due proportion; they have too much of one, too little of another: or they are not duly mixed and tempered together, so as to counterpoise each other. Hence there is often a jar. Their soul is out of tune, and cannot make the true harmony.

Some are wanting in *temperance*. They do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body. Or they are not temperate in sleep: they do not rigorously adhere to what is best both for body and mind. Otherwise they would constantly go to bed and rise early, and at a fixed hour. Or they sup late, which is neither good for body nor soul. Or they use neither fasting nor abstinence. Or they prefer (which are so many sorts of intemperance,) that preaching, reading, or conversation, which gives them a transient joy and comfort, before that which brings godly sorrow or *instruction in righteousness*. Such joy is not sanctified. It doth not tend to and terminate in the crucifixion of the heart. Such faith doth not centre in God, but rather in itself.

So far all is plain. I believe you have faith, and love, and joy, and peace. You who are particularly concerned, know each for yourself, that you are wanting in the respect above mentioned. You are wanting either in long suffering, gentleness, or goodness; either in fidelity, meekness, or temperance. Let us not, then, on either hand, fight about words. In the thing we clearly agree.

You have not what I call Christian perfection. However, hold fast what you have, and earnestly pray for what you have not.

For the Guide to Christian Perfection.

EMINENT FOR PIETY.

IN every age of the world, there have been some Christians *eminently* pious. Enoch walked with God; Abraham obeyed God; Elijah shut up and opened heaven by his prayers. (James v. 17, 18.) Paul knew in whom he believed. Luther, and Baxter, and Whitefield, and Wesley, were Christians of the first order. With them "religion was all in all." Others, like minded, who have lived in later days, might be mentioned; but it is not necessary.

That there have been Christians eminent for piety, is an occasion of thanksgiving; that there have been so few, compared with all who have subscribed with their own hand unto the Lord, is an occasion of deep humility. If one Christian can become eminently like his divine Master, cannot another, and another? And who will *limit the Holy One of Israel*, and say that all Christians cannot *be filled with all the fullness of God*? Jesus Christ says, *Herein is my Father glorified, that ye bear much fruit*. In order to bear any fruit, we must have grace in the heart. To bear *much fruit*, then, we must have much grace. The more grace we have, the more we shall be like Christ, who fulfilled all righteousness, and obeyed God in all things.

It becomes, then, an interesting inquiry, how Christians shall obtain great grace, or become eminently pious. It is not the work of an hour; it is not the result of a few efforts, however well directed and vigorous. There must be a *watching*, and a *praying*, and a *persevering*, which nothing can overcome, nor interrupt. *Let us*, says the Apostle, *lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us, looking unto Jesus*. He that will do this, shall *grow up into Christ in all things*.

It is said of James Brainerd Taylor, that "religion, with him, was no secondary interest, but the one thing needful—the absorbing subject of his thoughts and affections; and with great constancy did he practise its duties, and especially those which bring the souls of God's people more immediately into his presence, such as secret prayer, meditation, and reading the Scriptures. These seemed to be the very elements of his being, and to afford the fuel that kept alive the fire of holy love in his heart. In all his correspondence, and every where in his diary, it is evident that he made communion with God his first object, nor could he be satisfied without its *actual* enjoyment; so that whenever, through inattention to the state of his heart, the prevalence of temptation, or the derangement of the animal economy, he found not *him whom his soul loved*, he rest not till the joy of

God's salvation was restored, and he could again say, *My beloved is mine, and I am his.*"

This account of young Taylor needs no comment. It is true to the letter, and tells the whole story of his eminent piety. He could not live without a sense of God's presence. Prayer was not form, it was not mere words, but the breathings of his soul after God. He took hold on God, and could not, and *would* not let God go without a blessing. He that goes and does likewise, shall be able to say with him, "The Lord blesses me with his presence—my soul is in health and prospers;" and again he says, "The rest is already begun—the earnest is given—it is *WITHIN*."

Were our churches filled with such Christians, what an influence they would send out. But, is it said, All Christians cannot be as pious as J. B. Taylor? And why not? He could not have been such a Christian as he was, had he not waited on God continually. By the grace of God he was such a Christian. That grace was obtained by searching often after it. He hungered and thirsted after righteousness, and was filled. And the promise still holds good, that *all* who thus hunger and thirst, shall be filled. But here is the difficulty: many want the prize, but they will not run the race; they want the crown, but will not take up the cross; they want the joy and gladness of the saints, but will not deny themselves, and know nothing but Christ. The sluggard wants the bread, but he will not work for it. He cries, "Yet a little sleep, yet a little slumber," and his poverty comes upon him. How can it be otherwise? And how can it be otherwise than that Christians shall be mere dwarfs in piety, unless they *diligently* seek the Lord? The diligent hand maketh rich. Eminent Christians have been eminent for prayer. Their fellowship has been with the Father and with his Son. In this way they have renewed their strength, and followed on in the way of holy obedience.

And who cannot do this? Who that knows the joy of pardoned sin, will not strive against sin, and cleave unto the Lord with all his heart? Communion with God must be our first object, and we must not stop short of its *actual* enjoyment. It is said of the apostles, *when they had prayed, they were filled with the Holy Ghost*. We must *so pray*, that we may be filled with the Holy Ghost. We need not fear asking too much of him who has said, *Open your mouth wide, and I will fill it*; and again, *My grace is sufficient for you*. Sufficient for what? Sufficient to make us eminent for piety; sufficient to sanctify our whole soul, and spirit, and body, and make us holy as he is holy, and perfect as he is perfect.

CREDO.

For the Guide to Christian Perfection.

LETTER ON EXPERIENCE.

SINCE I last saw you, I have indeed been passing through the furnace. While the troubles of life have increased, Satan, with all his arts, has endeavored to move me from the hope of the gospel. I have been much depressed in mind, and have often been led to inquire, can such a state of heart, and such exercises of soul, be consistent with the blessing of holiness? I believe the enemy often takes advantage of the peculiar circumstances which surround me, and sometimes, perhaps, accuses when the Lord does not condemn; but such is my proneness to listen to his suggestions, I am led, ere I am aware, into an unprofitable train of reasoning, and instead of looking immediately to Jesus, by faith, for present help and perfect victory, I look at my unworthiness and think of my instability. My spirits begin to sink, and I yield, in a measure, to discouragement, and soon find that unbelief has again stained the walls of the temple I had fondly hoped was sanctified by grace, and prepared through a believing application of the all-cleansing blood of Christ, for the constant indwelling of the Holy Ghost. In these seasons of severe trial and conflict, I am powerfully tempted to cast away my confidence, and am sometimes on the point of letting go my hold on the all-sufficient Saviour of sinners, and conclude I never, never knew his sanctifying grace. A pain of heart, a grief of soul, follows, which, though often felt, can never be fully expressed.

At other times, "the clouds disperse, the shadows fly;" Jesus whispers to my trembling heart, "*Peace, be still; all that I have is thine*, only believe." And while by simple faith, without regard to feeling, I cast my helpless soul on the merits of his blood, and venture my all on the truth of his promise, I feel perfectly safe, and often say—

"Though waves and storms go o'er my head,
 Though strength, and health, and friends be gone;
 Though joys be withered all and dead,
 Though every comfort be withdrawn,
 On this my steadfast soul relies:
 Father, thy mercy never dies."

But O! these frequent changes in my experience, what do they indicate but instability of soul and inconstancy of mind? Do they not prove that my "wavering soul is not settled and fixed with all the weight of humble love?" Do they not say there is a lack of *steady, abiding, perfect faith*? This, my brother, is what I want. It is not *suffering* I so much dread, but *sin*. It is not great joy or animation of soul I so ardently covet, as a steady, inward, sacred peace, which no outward circumstance can destroy, and a power to live con-

tinually by faith on the Son of God. O! this work of believing! how simple and yet how mysterious. I recollect hearing you once say there were two parts to this work; that the first was a giving up, a yielding all to Christ; and the second, a receiving all from Christ. The latter point is peculiarly difficult for me. I often feel that my all is laid upon the altar, and strive to consecrate renewedly my soul and body to him; but to ask, and expect to receive, the fulness of his love *now*, is so great a gift, and I am so unworthy, I shrink back and grieve the Holy Spirit.

But notwithstanding all my temptations to doubt the genuineness of my past experience and the stability of my faith, there is a satisfaction not to be described in striving to resist the enemy and live for heaven, and in knowing that, while holiness of heart and life are the objects of my pursuit, the Eternal God will be my refuge and strength, a present help in every time of trouble. I have, it is true, much reason to condemn myself and mourn that I possess so little of the mind and Spirit of Christ after all the privileges I have enjoyed, the light I have received, and the profession I have made, and if such an unprofitable servant should finally overcome, through the merits of the Saviour,

"Eternity" itself will be "too short
To utter all his praise."

Mr. Fletcher says, "We take a sure method to perplex ourselves if we want to see our own faith, or look for one moment at ourselves for proof of our faith; others must see it in your works, but you must feel it in your heart." I believe I have lost not only some enjoyment, but some ground, by looking so much at myself instead of looking constantly at Christ, and by becoming measurably discouraged in viewing in others a steadiness of faith and depth of love which I could not discover in myself.

But after all I have written respecting my poor self, I can say with Mr. Fletcher, "Amidst all the possible changes of life, Christ is a rock. To see him by faith, to lay hold on, to rely upon him, to live upon him,—this is the refuge from the storm, the shadow from the heat."

E. P.

LETTER TO REV. T. MERRITT.

New York, 1839.

DEAR BROTHER,—I comply with your request, and give you a sketch of my religious experience. The Lord was pleased in mercy to awaken me to a sense of my danger, as a lost and ruined sinner,

"without hope, and without God in the world." I viewed myself as a wretch undone, without the sovereign grace of God, and was led to seek the Lord with all my heart, in doing which, I found that "God could be *just*, and the *justifier* of him that believeth in Jesus." The means made use of in the awakening and conversion of my soul, were the faithful admonitions of those connected with the Sabbath School. Thus I was awakened and converted, and placed in the way to heaven, at the early age of ten years. I was kept by the power of God through faith unto salvation, till the fifteenth year of my life, when he saw fit to call me to labor in the missionary field. Why God should call one so unworthy, and so poorly qualified, to so great and important a work, I cannot tell. I can only say, "God moves in a mysterious way, his wonders to perform." But so it is. One night, after having returned to my room, it was deeply impressed upon my mind that I must teach the heathen. I sought in every possible way to evade the impression. I was ready to say, "Send by whom thou wilt, but not by me." Thus I lived for three years, feeling constantly that I must teach the heathen, and yet I was unwilling to discharge this duty. My feelings, during this time, I will not attempt to describe. They must be felt, or never can be known.

At length, feeling that woe is me if I go not, I retired to my closet, consecrated all to God, and resolved, in his strength, that if he should open the way, I would go. After having thus resolved, I felt the need of being wholly consecrated to God. I knew that I could not serve him acceptably, even in this Christian land, without being wholly his, and loving him with all my heart; and surely I could not endure the privations and hardships of a missionary life without entire sanctification. I knew that I could not glorify God even in this Christian land, without yielding obedience to this command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Since God had commanded me to be holy, I felt that I could not be justified in living without holiness. Surely, thought I, if God requires this of me, he has provided it for me. I believed that Christ had purchased a full salvation for me, and felt that I would not rest till pure within, till all I had was lost in God.

Thus, feeling the necessity of the work, and believing that what God had promised he was fully able to accomplish, I set myself to seek the blessing with my whole heart. I prayed God to show me my heart. He answered; and I was astonished to find so many roots of bitterness still remaining. I had a sense of the exceeding sinfulness of sin, and began to cry mightily to God to deliver me from it. So intent was I upon receiving the blessing, that I was unconscious of all that was passing around me. While thus struggling and agonizing for the blessing, I was directed to believe for it now. After having laid all upon the altar, and consecrated all unreservedly to

intensity of purpose

God, I felt that I had only to believe, and receive the blessing. But still I hesitated, thinking that it was too great for me to receive, or that I should not keep it. These, and the like thoughts, I found to be temptations, and resolved to resist them, and to have the blessing, and to have it now. I finally concluded to believe, for one moment, that God did impart the blessing; after having believed for a moment, I found that I *had* the long-sought rest, which my soul had so earnestly desired.

C.

For the Guide to Christian Perfection.

CHRISTIAN PERFECTION ATTAINABLE IN THIS LIFE.

THE assertion that there is no perfection in this life, is fast losing credit in the Christian world, and a brighter day is dawning. President Mahan has done the cause a noble service. May God raise up many more such able champions! Upon this subject, perhaps, too much cannot be said, if it be said properly; and, with your permission, Mr. Editor, I, also, "will shew mine opinion," together with some of the reasons of it. That Christian perfection is attainable in this life, is evident, to my mind, from the following considerations.

1. It is necessary to our admission into heaven, as the following scriptures prove: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14. "There shall in no wise enter into the heavenly Jerusalem, any thing that defileth." Rev. xxi. 27. See also 1 Cor. vi. 9, 10; Eph. v. 5. So that it is evident it must be attained somewhere, and at some time, or we shall never enter heaven.

2. And as holiness must be acquired in order to our admission into heaven, so it must be acquired *after death*, at *death*, or *before death*. How it may be acquired *after death*, we leave those who believe in future purgatory—whether by fire, or something else—to inform us, remembering those scriptures which say we are to be judged by the deeds done in the body, i. e. in this life. Are we saved from all sin *at death*? This many have supposed, but upon what ground, it is difficult to see. Is it supposed that death can have any influence in saving us from sin? That would be to make an effect destroy its cause, which is absurd; for, saith an apostle, "Sin entered into the world, and death by sin," (Rom. v. 12,) making sin the cause of death. But, again, it is said, "There is none other name under heaven, given among men, whereby we must be saved," but that of Jesus. Death, then, can have no influence in saving us from sin, it

being merely "the total and irrecoverable cessation of all the functions of a living animal," in which the soul and body are separated; and how the taking these apart can produce holiness, no one, I presume, can tell or even conceive. We are, then, to look to Christ for salvation from all sin; and has he promised to save us from all sin *at death*, and *at no other time*? Such a promise, it is presumed, cannot be found in the Bible. Why say, then, that we are to be saved from sin by Christ, and still say that we cannot be so saved till death. Death can have no influence upon our salvation any way; it can neither strengthen the corruption of the heart, nor weaken that corruption; it cannot add one stain, nor remove one. Why, then, confine the salvation of the soul from all sin, to the period of death, when the Bible nowhere thus confines it?

But we have seen that Christ is the only Saviour, and as he is the same yesterday, to-day, and for ever, it follows, that if he *cannot* save us from all sin *now*, he *never can*, being possessed of all the *power, wisdom and goodness* he *ever will be*. It must, then, be admitted, I think, that we *may* be saved from all sin in this life, or that we must remain in sin to all eternity; for it is his will, even our sanctification, and if it *cannot* be done now, it *never can*. Is it said we are saved from all sin a little before death? I would ask how long before?—How many seconds or minutes? Who can tell? And if one minute, why not more?—Why not an hour, a week, a month, a year, or ten years? The scriptures no where fix the number of minutes. Do we not believe right, then, when we believe that we may be saved from all sin at any time after justification?

3. Holiness is enjoined. "Be ye holy, for I am holy." 1 Peter i. 16. "I am the Almighty God, walk before me and be thou perfect." Gen. xvii. 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. Holiness forbids enjoining impossibilities: and God is holy!

It is promised. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you," &c. Ezek. xxxvi. 25. "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Luke i. 74, 75. And God cannot lie. He cannot deny himself. Then what is promised may be obtained.

5. The design of the gospel is to produce holiness. Its author is "called Jesus, for he shall save his people from their sins." Matt. i. 21. "He was manifested to take away our sins." 1 John iii. 5, and to "destroy the works of the devil," verse 8. The church is to be presented to Christ, "without spot or wrinkle,"—"holy and without blemish." Eph. v. 27. This must be accomplished.

6. Christ promised a blessing upon such. "Blessed are the pure

in heart, for they shall see God." Matt. v. 8. Now, if there are, and can be, none pure in heart, then this blessing is pronounced upon nobody!

7. All Christians pray for holiness. Reader, did you ever pray God to *partly sanctify you*? Did you ever hear any one pray thus? No, you never thought of praying thus. Go and listen to the prayers of those who do not expect to be made holy in this life, or, at least, till just before death. How do they pray? Why, to be sanctified and made holy. Now, where did all Christians learn to pray thus? I suppose from the Bible and God's Spirit. Can we believe, in view of all these things, that we must groan under sin while we live? No! it is impossible. Then let us *embrace the blessing, enjoy it, and preach it, and live it.* E. B. BRADFORD.

For the Guide to Christian Perfection.

LETTERS FROM A LADY TO HER FRIEND.—No. 3.

New York.

DEAR MRS. W—, A favorable opportunity again occurring, I gratefully avail myself of the circumstance, to indulge the wish expressed in my last, of continuing the narration of the way by which the Lord has brought me thus far on my Christian pilgrimage.

You will remember the temptation, as to the almost impossibility of retaining the blessing, and the resolve that I would rather die in the effort to do so, than to cease my claim. I have since felt that this resolution was so especially of the Spirit's influence, that as often as my mind has referred to it, it has been cause of intense gratitude; had it not been for this, the after struggles to which my faith was subjected, might not have triumphed. I felt the binding nature of the obligation to profess it, yet, whenever opportunity offered, there seemed to be an increased effort, on the part of the enemy, to darken my evidence; and, as he could not induce me to surrender, his continual suggestion was, that I believed because I would believe; while, in the resoluteness of faith, my soul said—

"Be it I myself deceive,
Yet I must, I will believe."

Once, during this period, the mental conflict was so great, that it seemed as though I should have almost been taken at my word; I had no sensible communication whatever, and nothing, but the shield of faith to sustain me; the contest lasted probably more than an hour,

during which, my nature partook so largely of the living intensity of my spirit, that my whole frame was in feverish excitement, but I resolved that, unless convinced I had voluntarily sinned, my grasp should only be unloosed with life. The enemy was vanquished; and, as might have been expected, still greater confirmation followed. For the most part of the time, my mind was kept calmly stayed upon God, exulting in the blessedness of the rest upon which I had entered, with the exception of those seasons, when opportunity offered for testifying of what God had wrought, until Tuesday, August second, five days after receiving the witness, while pleading with the Lord that these distressing temptations might cease, and that he would give me clear, enlightened views of the *precise* manner in which I held this blessing, or, as I then, in the simplicity of my heart expressed it, condescend to let me have the witness in some tangible form, that the enemy of my soul might never be successful in his attempts to throw me off my ground, by the insinuation that I believed merely because I would believe, without a reasonable foundation as the ground of my faith. What I wanted was a certain knowledge that would be always available, by which I might be enabled at any moment, to come at the precise ground of my belief. My prayer was answered, and such was the clearness of views given in answer to my petition, that the adversary was completely vanquished. It was by the application of Romans xii. 1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," that the established views of holiness, by which I have ever since been enabled to give a *reason* of the hope within me, was imparted. I felt that nothing less than the omnipotence of grace could enable me to present my whole being thus to God; that the power to do so was of itself a miracle; and that while I was thus empowered to present every faculty of soul, and body, a living, or, as Clarke says, a *continual* sacrifice, that it was an express declaration of divine veracity—a truth to be believed, and therefore sinful to doubt; that the blood of Jesus *cleanseth* the offering thus continually presented, from *all* unrighteousness. This, I was given to see, was in verity placing all upon that altar that sanctifieth the gift, and I felt that, so long as my heart assured me, that I did thus offer all, that it was a solemn duty, as well as a high and holy privilege, to believe that the blood of Jesus cleanseth at the present and each succeeding moment, so long as the offering is continued. It was thus I learned the imperative necessity of living by the moment. I know that it is but to cease the sacrifice, to cease to know the purifying virtues of the all-cleansing blood. Should I cease the entire abandonment of every power to God, by shrinking from this, or the other duty, because the flesh is not willing, I well know that it would be at the forfeiture of the

witness of the blessing of holiness. A clear, direct path, from this time, has been marked out before me; I see the inevitable consequence of wilfully turning either to the right hand or the left; I realize that holiness to the Lord consists in being set apart for his service, in not doing my own will, or leaning to my own understanding, but in acting from the immovable principle, I am wholly the Lord's; not an hour of my future existence is at my own disposal; I have made the absolute surrender of time, talents and influence, to his reasonable service; he has set the seal of consecration, that has proclaimed me his; henceforth it is not for me to confer with flesh and blood—the warfare upon which I have entered is not at my own charge—the requirements of God are all to make me happy and useful.

I feel that I may say that my heart gradually becomes more established in these blessed truths; my experience daily attests the assertion, that the life of the believer is a heaven begun below; the divine tranquillity, the sweet composure of spirit, the deepened communion, and the increase of humility, faith, light and love, with still greater power of perception to discern the subtlety of the tempter—all, indeed, make this state not only the desirable, but the absolutely required heritage of that believer who would render an acceptable service. A present and full salvation would not have been made our privilege and duty, were it not that we needed it, in order to glorify Him to whom our every power rightfully belongs. Yet, dear sister W., we need the experience of it, in order truly to know its excellencies, and its entire adaptation to our every want. I never before saw so fully the fallacy of the observation, "If I obtain the blessing, I am sure I shall never be able to keep it," for it is precisely what we need to produce that stability of soul, that renders us less liable to vacillate in our Christian course.

I have often thought that there was too much of a shade of mysticism thrown around this blessing. I believe this to be the principal hindrance with many with whom I converse; they seem to be looking with the eye of carnal wisdom, at something beyond their present reach, and it is thus they overstep its simplicity. Now, what more simple and easy, for a soul all athirst for God, with a holy purpose, fixed in the strength of Jehovah, whether living or dying, to be the Lord's, than to come, relying on the truth of eternal veracity for the result, and lay all upon the altar? Is not this being set apart for God, and, in effect, the sanctification required? And would he impart the power to do so, without fulfilling his gracious design in inducing the sacrifice? No! he will not, if our unbelief will let him perform a mighty work, it will then and there be accomplished. But he requires that we should simply rely upon his gracious declaration—the blood of Jesus *cleanseth*—mark, it is in the present tense—the sacrifice must be a *LIVING* sacrifice. I now, this present moment,

offer all, and the sacrifice is *cleansed*. I continue the succeeding moment to offer all, and I continue to feel its efficacy; and to the soul that thus continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah is pledged. It is thus that the blessing is obtained and retained—by faith in the all-sufficiency of the atonement, and a firm reliance on the indubitable word of God.

I often look, with grateful reflection, upon the way by which I have been brought, with respect to the Scriptures. Glory to his name, for this chart, by which my way has been so luminously marked out! O! how delightful have been my communings with him, through this precious medium, while, by the most unequivocal assurances, he has made himself known unto me, and my eyes being no longer holden, I have joyously exclaimed, it was the Lord!

A few months since, while tracing with a friend the way by which I had been led, I remarked, that the Lord seemed to have directed my course, peculiarly, by a simple implicit dependence on the truths of Scripture; when I was forcibly reminded of a remarkable dream I had several years since. It was thus:

I thought I died, and my spirit went to a place where were in waiting many departed spirits. I asked an accompanying spirit—

“What state is this?”

“This is the middle state,” was the reply.

“The middle state?” said I, “why they say on earth there is no middle state.”

“Ah!” rejoined he, “they have many strange conjectures on earth, such as have no foundation in the word of God.”

“And what is to be my state here?” I again eagerly inquired.

“Your state?” said he, in a tone of surprise, “why, you have had the *Bible*, the *word of God*; by this you should have tried yourself, and known your state before coming here. Yet all is now beyond change, and as you have it no more with you, if you can bring to remembrance but one passage, by which to test yourself, you may determine what your state will be as well now, as by leaving it until called before your Judge; for this is the only rule of conduct, and it is by *this you are to be judged*.”

Never before did I place such an estimate, or feel such an awful deference for the word of God. I thought, not only of the world, but of professors, who, in assent, give full credence to its truths, and profess to be governed by its precepts; how many essentially mistook its true character; and of the comparative lightness with which it was regarded; and O! how deeply I wondered at my own blindness, as well as that of the world I had just left. But now my anxiety was to bring to remembrance some portion of its truths, by which to determine my future destiny; and my perplexing hurry of spirit, in endeavoring to do so, awoke me. At the time this dream oc-

curred, I was earnestly seeking the witness of the Spirit. Strange that it did not accomplish the purpose whereunto it was sent. Yet, to trace the hand of God to, perhaps, six years after this, as to the manner by which I was brought into the enjoyment of the clear witness, so as never to doubt more, hath tended yet more to establish me in the belief, that his own finger has pointed out the steps by which I should proceed. This dream had been lost entire sight of for about five years, and it was by the conversation above referred to, that I was again reminded of it, and with gratitude reviewed it as being so precisely prophetic of my after experience.

I shall also ever, with grateful emotions, retrace the blessedness of the way of the cross, by which I have been led in its various peculiarities,—“O the depth of the riches, both of the wisdom, and knowledge of God.” I have since, even from the conviction of my own judgment, been given to see the required sacrifices as absolutely necessary. I do not remember to have made one sacrifice, however unaccountable the nature of the requirement may at the first sight have been, without proving that my spiritual advancement required the surrender; and, blessed be the name of the Lord, he has caused me to become so established in the knowledge, that I know nothing aright only as taught of the Spirit, that it is my most earnest endeavor to know the mind of the Spirit; and, after being once convinced of the will of God concerning me, I have never dared nor wished to hesitate in the performance. I never before so deeply realized that I have received the sentence of death in myself, and so conscious am I that all my sufficiency is of God, that for worlds I would not be left one hour without the witness that I have returned all my redeemed powers to Him, who has purchased them unto himself. And I do momentarily know, yes, deeply realize, that the seal of consecration is set. On my first receiving this blessing, a constant effort seemed necessary in order to retain it, and I was continually asking myself, do I now present all? This effort has since graduated into an unquestionable persuasion, immovably fixed in the blessedness of certainty, that I *do present all*.

This assurance that all my powers are consecrated to holy service, gives me to feel the imperative necessity of being a laborer in the vineyard of the Lord, and this knowledge of consecration brings with it the cheering certainty that my labor is not in vain. O! dear sister W., it would be impossible, even though time and space might admit, to describe to you how exceeding broad and high, deep and wide, in its bearing, this blessing has been in all my after experience, since its reception; eternity alone can disclose it. And now I view it as no longer optional with any redeemed child of Adam, whether he will rise to this state or not. No! God has commanded, “Be ye holy;” and would he command us to be holy, and yet hold from

us the *clear, decided witness* that we are so? O! that every master in Israel might teach, from *experimental knowledge*, the necessity of this unbending Christian requirement. Pray fervently for this, dear sister W. When this is accomplished, then shall we soon see the armies of our Israel coming up to the help of the Lord—to the help of the Lord against the mighty, clothed in robes washed and made white in the blood of the Lamb; and the kingdoms of this world shall soon become the kingdoms of our God and his Christ.

Yours, in Christian love,

P. P.

From the Christian Advocate and Journal.

THE LOST SOUL.

THE lost soul has spent his probation in sin. He saw the sentence of death hanging over him, but he refused to be saved from it by pardon; it was long delayed for mercy's sake, but the time for its execution finally arrived; he rushed beneath its stroke, and was severed for ever from hope.

Where are now his treasures? Did he neglect his soul to treasure up the shining dust of earth? Where are now his treasures? Whoever has them, he has them not! Poor man! he has left his purse behind him, and in it all his treasures.

Was he a sensualist? Who tore his immortal spirit away from pure, exalted pleasures, and bent it downward, till it grew into the earth, and labored hard to lose itself in the rubbish of grovelling objects? Where are now his pleasures, when he finds that, after all, he is an immortal spirit still, left to lie down in utter desolation, and pant, and pant for ever with base, unsatiated desire?

Did he find his chief delight in the smiles and applause of the vain? Where are now those smiles? Alas! they have, like his own, given place to tears of unutterable anguish!

“Which ever weep, and ever fall,
But not in mercy's light!”

Was his treasure worthless fame? That, too, has gone. Though he died upon a throne, while a nation decked itself in sackcloth, he left his crown, he left his titles all behind. He ranks no higher now than the beggar; unless by greater punishment he is brought to know and to feel that he was a greater sinner.

Whatever was his treasure, he now has lost it all. But what he

had was but the smallest part of what he has lost. His greatest loss was what he might have had, but would not.

He no longer has the malicious pleasure of resisting the kind messengers of mercy which thronged his path on earth, and drew so hard to pull him back from ruin; the Spirit no longer strives; Christ no longer intercedes for him; he can no more visit the house of God, nor hear the prayers of kind friends, or the earnest appeals of the faithful minister. He has thrown himself beyond their reach, but not beyond their recollection.

LETTER FROM MR. WESLEY TO LADY MAXWELL.

Manchester, July 10, 1764.

MY DEAR LADY,—Till I had the pleasure of receiving yours, I was almost in doubt whether you would think it worth your while to write or not. So much the more I rejoiced when that doubt was removed, and removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out—

“Jesus, now I have lost my all,
Let me upon thy bosom fall.”

Amen, Lord Jesus! Speak; for thy servant heareth! Speak thyself into her heart! Lift up the hands that hang down, and the feeble knees. Let her see thee full of grace and truth, and make her glad with the light of thy countenance.

Do not stop, my dear lady, one moment, “because you have not felt sorrow enough.” Your Friend above has felt enough of it for you.

“O Lamb of God, was ever pain,
Was ever love like thine!”

Look, look unto him, and be thou saved! He is not a God afar off; he is now hovering over you with eyes of tenderness and love! Only believe! Then he turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing; but Christ is all, and he is yours. The Lord God write it upon your heart, and take you for a habitation of God through the Spirit.

O that you may be ever as dead to the world as you are now ! I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish ! Especially, if you should give way to the temptation to which your person, your youth, and your fortune will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power as well as the form of religion. I expect you will then have likewise better health and spirits ; perhaps to-morrow. But, O ! take Christ to-day ! I long to have you happy in him !

From the Oberlin Evangelist.

THEY that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles. Isa. xl. 31.

Up, Christian, up, take wings and fly
Above the tempest, and the storm ;
Upon thy Father's strength rely—
Thy God his promise shall perform.

As the strong eagle in his might,
Soars on, by powerful pinions borne ;
So may'st thou wing thy glorious flight,
And all the powers of darkness scorn.

What though the billows wildly roll ?
What though the clouds may darkly lower ?
Thy God shall bear thy trembling soul
Far, far above their raging power.

Then place thy firm, unshaken trust,
In him who doth the winds command ;
On his unfailing promise rest,
And lean upon his strong right hand.

Go, leave the cares of earth beneath ;—
With soul renewed, and sins forgiven,
Mount upward on the wings of faith,
Rejoicing in the smiles of heaven.

H. E. G.

January 29, 1840.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

APRIL, 1840.

NO. 10.

MR. FITCH'S LETTER.

Is the February number of the Guide, we published a communication of the Rev. Charles Fitch to a committee of the Presbytery of Newark, of which he is a member, being his—and we think entirely correct—views of sanctification.

The Presbytery have objected to those views as erroneous, and admonished him to preach them no more.

We now publish the reasons assigned by Mr. Fitch why he cannot comply with their requirement. The document needs no commendation of ours. It speaks for itself, in the power of argument and the demonstration of love.

TO THE PRESBYTERY OF NEWARK.

DEAR BRETHREN:

After being made acquainted with my views and feelings on the subject of sanctification, you have passed a resolution declaring them to be important and dangerous error, and admonishing me to preach them no more. I must therefore say, brethren, and I hope to do it with all meekness, and humility, and lowliness of heart, that I cannot regard your admonition; and for the following reasons.

I. It is now several years, since, after a season of spiritual gloom and sadness, I came fully to the conclusion, that there was something in the religion of Jesus Christ, to which I had been a stranger. I had seen myself to be a sinner before God, richly deserving his everlasting indignation. I had seen that God would be holy, just and good, and worthy of universal and eternal adoration, while punishing me with everlasting destruction from his presence and from the glory of his power. I had also seen in Christ a Saviour, who, after atoning for all mankind on the cross, was able, on the merits of that atonement, to save to the uttermost all that come to God by him; and on that Saviour I had cast myself as my only hope, and trusted in him, and him only, as my deliverer from the wrath of God.

Trusting thus in him—my crucified Saviour—for my salvation, I was for a time filled with great joy and peace in believing, and went on my way rejoicing. But years passed away, and to these lively emotions of joy in the Lord, I had been almost an entire stranger, except for a short season immediately succeeding my first conversion to Christ—when I did taste in a good degree, the peace which those are sure to find, who come with a heart penitent for sin, and trust in the merits of a crucified Saviour for pardon and everlasting life. But I had come now to the full conviction, that my religious state was very far from what it ought to be. This arose partly from what I had learned in the Bible respecting “the riches of the glory of this mystery, which is Christ in us the hope of glory,” “the peace of God that passeth all understanding, keeping the heart and mind of the Christian through Christ Jesus,” “and the joy unspeakable and full of glory to be found in him, whom not having seen we love, in whom, though now we see him not, yet believing we rejoice;” and partly from what I learned about that time of the experience of some Christians, to which experience I knew myself to be a stranger.

I came then to a settled determination to know, with the help of God, more of spiritual things. Since that time, which is now some years, I have, as never before, “cried after knowledge, and lifted up my voice for understanding, seeking her as silver, and searching for her as for hid treasure, that I might understand the fear of the Lord, and find the knowledge of God.” I have sought for spiritual bread and for the water of life, with an earnestness which I know I have never felt for any of the possessions of this world. I have sought these in the Bible, in the experience of eminent Christians who have gone to their reward, and in the writings of living Christians who seemed to know most of spiritual things. I have sought them in personal conversation with those who seemed to know most of the deep things of God, and I have sought them on my knees, with many tears, and with earnest wrestlings in the name of Christ for the teachings of the Holy Ghost. For a long time there was no definite blessing that I had in my mind as the object of pursuit, except that I might have more of the Holy Ghost, and be far better prepared than I had ever been to live to the glory of God. But I was made acquainted in the providence of God, with some of those Christians, who believe that it is the privilege of all disciples of Christ, to be, through the “Great God and our Saviour Jesus Christ, who hath loved us and given himself for us, redeemed from all iniquity, and purified unto himself a peculiar people, zealous of good works;” and we “through the blood of the everlasting covenant to be made perfect in every good work to do his will, by his working in us that which is well-pleasing in his sight through Jesus Christ”—“to be sanctified wholly, and to have their whole spirit, and soul, and body preserved blameless unto the coming of our Lord Jesus Christ, through the faithfulness of Him who hath called them”—“to be cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, through the promises of God which are all

yea and amen in Christ, unto the glory of God by us," and thus "through the exceeding great and precious promises, to be made partakers of the Divine Nature, having escaped the corruption that is in the world through lust." When I first knew this class of Christians, and first read their writings, I was greatly opposed to their views of truth, and from what I had learned of the mistakes and excesses of some who had professed to hold this truth, and to enjoy the experience of it, I was led to regard the whole subject with very great aversion. But I have learned, that truth is not be held accountable for the mistakes which some may hold in connection with it, nor for the excesses into which these mistakes may lead them, nor for the sins of those who hold the truth in unrighteousness.

While I was thus crying after knowledge, and lifting up my voice for understanding, the Lord began to teach me more and more of the love of Christ, so that I was not only restored to my first love, but made to know, in my own experience, that the path of the just is as the shining light, which shineth more and more unto the perfect day, and that "whoso followeth Christ shall not walk in darkness, but shall have the light of life." The "peace of God, which passeth all understanding, keeping the heart and the mind through Christ Jesus, and the joy unspeakable and full of glory," of which the Bible speaks, became realities to my mind; and I had learned the blessed truth, that all the promises of God in Christ are yea and in him amen, unto the glory of God by us;" that it is the Christian's privilege, by trusting in Christ for the fulfilment of the promises, to enjoy the fulfilment of every one of them, just as the awakened sinner has fulfilled to him the promise of pardon, when, and only when he believes for this on Christ. I had then inquired what has God promised, and what is he willing to do for me, if I believe for it in Christ. I examined the Bible with this principle in view, and found that God had said, "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with mine eye." This promise I knew to be yea and amen in Christ unto the glory of God by me, and I therefore prayed and trusted in Christ that God would instruct me, and teach me in the way that I should go, and guide me with his eye, "into all truth respecting the doctrine of sanctification." When I read the promises on this subject, I found them full and explicit. "I will circumcise thy heart and the heart of thy seed to love the Lord thy God, with all thy heart and with all thy soul." "I will sprinkle clean water upon you, and *make* you clean; from all your filthiness and from all your idols will I cleanse you. I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And I will save you from all your uncleannesses." "And I will make an everlasting covenant with you that I will not turn away from you to do you good, but I will put my fear in your hearts that ye shall not depart from me." "And this is the covenant which I will make with the house of Israel after those days, saith the Lord, I will put my laws into their hearts, and in

their minds will I write them, and their sins and their iniquities will I remember no more." I also found that Christ our Redeemer was called Jesus, because "he would save his people from their sins;" that he was manifested to take away our sins, and that whosoever abideth in him sinneth not." I also found many other scriptures equally full and explicit. But after all this, unbelief triumphed in my mind, and I could not see how it should ever be to me reality in this life, that "the blood of Jesus Christ should cleanse me from all sin." But as I prayed more and more for the teachings of God's spirit, and searched after the truth, I found that if we confess our sins, "He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness." As faithful to cleanse as he is to forgive. I found also that Christ was "raised up an horn of salvation, to perform the mercy promised unto the fathers, to remember God's holy covenant, the oath which he swore unto our father Abraham; that he would grant unto us, that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before him all the days of our life." When I inquired why are not these promises, so rich and full, made good to God's people, I saw that as they were yea and amen only in Christ, they were to be fulfilled, like the promises pledging the pardon of sin, to those, and only those, who believed in Christ for their fulfilment. This led me to see that if I would be cleansed from all unrighteousness, as well as have my sins forgiven, I must believe for that cleansing, in him of whom it is said, "if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." On him, therefore, I now endeavored oftentimes to cast myself, by trusting simply in his faithfulness, that he would cleanse me from all unrighteousness. But I had yet no evidence on which I could rest a belief that I was thus cleansed. I went on thus, continuing to pray, and endeavoring to trust in Christ, for this cleansing gift of the Holy Spirit, desiring above all things to be cleansed from all unrighteousness. In this state of mind, I had one day taken my Testament, and a little work on Christian Perfection by Fletcher, and given myself up to reading, meditation and prayer on this subject. I opened Fletcher at the following passage:

"My heart strings groan with deep complaint—
My flesh lies panting, Lord, for thee,
And every limb, and every joint,
Stretches for perfect purity."

"But if the Lord be pleased to come softly to thy help; if he make an end of thy corruptions by helping thee gently to sink to unknown depths of meekness; if he drown the indwelling man of sin by baptizing, by plunging him into an abyss of humility; do not find fault with the simplicity of his method, the plainness of his appearing and the commonness of his prescription. Nature, like Naaman, is full of prejudices. She expects that Christ will come to make her clean, with as much ado and pomp and bustle, as the Syrian general looked

for, when 'he was wroth, and said, Behold I thought he will surely come out to me, and stand, and call on his God, and strike his hand over the place and recover the leper.' Christ frequently goes a much plainer way to work: and by this means disconcerts all our preconceived notions and schemes of deliverance. 'Learn of me to be meek and lowly in heart, and thou shalt find rest to thy soul,' the sweet rest of Christian perfection, of perfect humility, resignation and meekness. If thou wilt absolutely come to mount Zion in a triumphal chariot, or make thine entrance into the new Jerusalem upon a prancing horse, thou art likely never to come there. Leave, then, all thy worldly misconceptions behind, and humbly follow thy king, who makes his entry into the typical Jerusalem, meek and lowly, riding upon an ass, yea, upon a colt, the foal of an ass."

These remarks were particularly blessed to me. It seemed to me, indeed, a most delightful thing to sink into the meek and lowly spirit of the blessed Saviour. I had before been laboring to rise above my sins, and thus leave them; now I felt willing to sink below them, into a depth of humility, where the proud, unhumbled spirit of sin would not be willing to follow, and it seemed a delightful thing to sink in the arms of my Saviour, *below* the reach of all my spiritual foes, when I had long been seeking in vain to escape them, by soaring above. I felt then in my spirit a most sweet and heavenly sinking into the arms of my Redeemer, such as I had not before experienced, and it was followed by a calm, unruffled, blissful peace in Christ—such as I need not attempt to describe to those who have tasted it, and such as I cannot describe to the comprehension of those whose hearts have never felt it. It was attended with such a full and delightful submission in all things to the will of God; such a joy of heart, in the thought of being for life, and for death, and for ever, altogether at God's disposal; such a gladness in giving up earth in all its possessions and pleasures for Christ's sake; such an overflow of humble, penitential, grateful love to my Redeemer; such a satisfaction in the thought of having him as my only everlasting portion; such praise to his name that I might possess him as the portion of my soul for ever; such full-hearted and unshrinking confidence in all his promises, and such a readiness to do and suffer all things, even to the laying down of life for his name's sake, that I felt constrained to say, this is purity of heart. I knew that nothing but the Holy Spirit could ever fill such a heart as mine had been, with such feelings as these, and I therefore believed it to be the work of the Holy Spirit, cleansing my heart from the defilement of sin. I know that some persons are ready to say, all this may be the delusion of Satan, leading you to think of yourself more highly than you ought to think. But I do not think, that the devil ever yet attempted to fill the heart of any man with the love of God. Christ said to his disciples, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever—even the spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him. But ye know him, for he dwelleth with you and shall be in you." The

true disciple, therefore, will know the comforter. I know that the feelings I have now described were a blessed reality; that there was nothing left in my will or affections in opposition to them, and I do therefore believe that the Saviour gave me to know, at that moment, something of the blessedness of being redeemed from all iniquity, and purified unto himself. For some length of time I continued in that blessed state of mind. The glory of my Redeemer shone upon the vision of my soul without a cloud. He had before seemed to shine upon me with a brightness like the noon-day sun, but now, instead of shining from a particular part of the heavens, he seemed to fill the whole firmament, and to shed his mild and sweet and heavenly and life-giving, joy-inspiring radiance upon me from every point. Above and around me all was light and gladness, and praise to the name of my Redeemer seemed the language of every breath. I cannot but feel that in that state of mind sin had no dominion over me. I feel that God, at that time, gave me the victory through our Lord Jesus Christ.

But I had yet one lesson to learn, and there was probably but one way by which I could learn it; and that by drinking, like Peter, of the cup of sorrow, that I might in future beware. I had been accustomed to say, that if persons believed that they had reason to regard themselves as fully sanctified, there was no necessity for making it known, and the enemy of my soul doubtless knew enough of me, to commence his attack where I was most likely to be overcome.

I was therefore led to say within myself, this need not be mentioned, it never shall be said of me that I go about boasting of my own goodness. To boast of my own goodness I certainly felt no disposition, for I clearly saw that all which had been wrought within me, was the work of the Holy Spirit, and that of my own I had nothing of which to boast.

But I came to the conclusion not to say, even to my dearest friends, that I had ever thought myself to be cleansed from sin even for a moment; I would enjoy it alone with God, and let my life bear witness. The consequence was, that when brought where I feared another might suspect me of thinking this of myself, I was led, for the purpose of giving him a better opinion of my humility, to say that I entertained no such opinion.

Herein I fell into sin, by denying what I had believed to have been wrought in me by the Spirit of God. I was now made to feel what I had lost. I had been told that I could not remain in the delightful state in which I had found myself, without confessing to the honor of Christ what I believed he had done for me by his Spirit, but I believed it not. I accordingly made the attempt, and fell into the snare of the wicked one. I now found the same sins besetting me as before, and bringing me into bondage, and my state precisely what it was, previous to what I believed the Lord had shown me of the blessedness of a pure heart. I know that by denying that blessed work which the Lord did in me, and by denying it that I might have a reputation for humility with man, I brought leanness and darkness into my own soul.

In this state, however, I was led to desire most earnestly, and to pray most fervently that I might be made like Christ. The burden of my petition was, that I might be made as much like Christ, as it was possible for a soul to become while in the body, and I felt that I could be satisfied with nothing short of this. After praying thus for a time, I saw most clearly that there was nothing which God was more willing to do, than to make me thus like Christ, and I felt a sweetness of assurance in him, that it should be granted me. Now it was that the Lord showed me what must be the consequence of being like Christ, and that I could not possibly have the likeness of Christ, without meeting these consequences. I saw that if I would live godly in Christ Jesus, I must suffer persecution, and that I could not be like Christ, without being willing to share in his reproach. The Holy Spirit now showed me the sin which I had committed, in denying what God had done for my soul, and I now saw that while with "my heart I believed unto righteousness, with my mouth I must make confession unto salvation," from being again led into sin. This I had not done. With my heart I had believed unto righteousness, but instead of making confession with my mouth, of the grace which God had shown me, and thereby being saved from the sin of denying it, I had refused to make the confession, and by so doing fell again into the hands of my spiritual foes. I now saw that, to continue in the enjoyment of that blessing, I must confess the whole and take the consequences. These I knew would not be small. I knew that almost every friend I had on earth would regard me as almost utterly fallen, the moment I should make such a confession, and that my brethren in the ministry whose confidence I had valued above all earthly good, would withdraw their confidence at once, and in all probability cast me out from among them.

I had now come truly to the plucking out of the right eye and the cutting off of the right hand—to the point where I must "forsake father and mother, and brethren and sisters, and wife and children for Christ's sake and the gospel's." Could I make the sacrifice? Could I become an outcast from my brethren, and an alien from my mother's children? Could I become as lost, to the friends I had loved most dearly, and have my name cast out as evil, by those whose kind regards I most wished to retain, in order to please my Saviour and enjoy his love, as for a little while he had permitted me to do? The struggle was severe. It cost me as much to make these sacrifices as it would cost any one of my brethren; but I could not long hesitate. I had prayed that I might continually enjoy the Saviour's love, and he had now shown me what it would cost me—and, blessed be his name, he gave me strength to make choice of his love, at the sacrifice, if necessary, of every thing that I held dear on earth.

I was enabled to pray, Lord, restore me again to that blessed state of conscious purity and peace, and love to thee, and blessedness in thee, which I once enjoyed, and I will confess thy faithfulness to the world, and let my worthless name be reproached as it may. Save me, Lord, from my sins—redeem me from all iniquity, and give me evidence of

it on which I can rely, so that I go before the world with no hypocritical pretensions to something which I do not possess—let me in deed and in truth be cleansed from all unrighteousness, and have full and satisfactory evidence that thou hast done this for me, and I will declare thy faithfulness, and in thy strength meet all that shall follow.

In this state of mind, I took up the word of God, and came to the following passage, in the words of Paul to the Romans,—“Likewise reckon ye also yourselves to be *dead indeed* unto sin, but alive unto God through Jesus Christ our Lord.”

I had before thought of this passage, and it had seemed to me that there was a meaning in it which I did not understand. I had said in my thoughts, What if I do think myself dead to sin, how will just thinking myself dead to sin, make me thus dead? How will any change be wrought in the state of my heart before God, by my laboring to think so? Again, I had thought of the injunction,—“Likewise, reckon ye also yourselves to be *dead indeed* unto sin,” and I had said in my heart I will endeavor so to do; but found myself wholly unable to do so in any way that even began to satisfy myself, that I was in truth “dead to sin.” It was not the comfort of a sincere mistake respecting my own character, that I desired. “As the hart panteth after the water-brooks,” so panted my soul after a full conformity to the will of God. I felt that nothing would satisfy me for a moment, but “to be *dead indeed* unto sin, and alive unto God.” Nor was it an ambition to have others think me free from sin, that I was seeking to gratify, for if I could have made the whole universe believe me free from sin, while it was not a fact, it would not have begun, in the least degree, to satisfy the longings of my soul. Could I have possessed all the wealth, and received all the honor, and enjoyed all the pleasure, which the whole universe could have lavished upon me, and have been thought by every creature of God in earth and heaven to have been as pure as the spirits that wait continually before the eternal throne, all this would have done nothing to fill the desires which burned in my heart, to be “cleansed from all unrighteousness.”

Still, however, with my eye on the injunction,—“Likewise, reckon ye also yourselves to be *dead indeed* unto sin, but alive unto God through Jesus Christ our Lord,” I was not able to see how I should do this, so that it should be *indeed and in truth a reality in the sight of God*; and nothing short of that would satisfy me for a moment. I now remembered that blessed promise of our divine and glorious and loving Saviour,—“When he the Spirit of Truth is come, he shall guide you into all truth. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” I now cast myself down before the Lord, and prayed in the name of Christ, that the Holy Spirit might guide me into all truth respecting the passage before me, and teach me how to reckon myself dead to sin and alive to God, so that it would be a reality, and not a thing of imagination. Having made known my request, I trusted in Christ that the teachings of the Spirit would be given me, for I knew he had told me,—“Verily, verily I

say unto you, whatsoever ye shall ask the Father in my name, he *will* give it you." I therefore placed my confidence in the Saviour, and believed that, for his sake the Holy Spirit would show me how "to reckon myself *dead indeed* unto sin; but alive unto God, through Jesus Christ our Lord." Instantly, while I was even on my knees, with the blessed Bible open before me on those words, there seemed shed upon them a flood of heavenly light, and my very soul was filled with unutterable gladness, with "joy unspeakable and full of glory" with the thought that seemed clear as the brightness of a thousand suns, that I was "to reckon myself dead unto sin," by trusting my Lord Jesus Christ to keep me dead to sin; "and alive to God," by trusting my Lord Jesus Christ to keep me alive to God. This I saw would be reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. It was to cease for ever from placing my confidence in my own strength, and to rely altogether upon the strength and faithfulness of my blessed Lord Jesus Christ, to

"Make and keep me pure within,"

to make and keep me "*dead indeed* unto sin," to make and keep me "alive unto God." And now, if I had found myself that moment monarch of the world, with its crown on my head, its sceptre in my hand, its accumulated treasures at my feet, and every individual among all its multitudes ready to do my bidding, it would not have begun to afford me the joy which I felt, when I saw, as I then did, the privilege which a God of infinite love had granted me, to reckon myself dead indeed unto sin, by trusting my Lord Jesus Christ to make me dead to sin and keep me so, and to reckon myself alive to God, by trusting my Lord Jesus Christ to make and keep me thus alive. How glorious and lovely did my Saviour then appear! "Or ever I was aware, my soul made me like the chariots of Amminadib," and if the crown and the sceptre and the riches and the homage of the world had been mine, I should have leaped for joy and run to give Christ the sceptre and the crown, the riches and the homage; and to lay myself in the dust at his feet, to be his humblest, lowliest servant for evermore. O, since I have known my high privilege to reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ my Lord, "His name has been indeed to me as ointment poured forth." "He has kissed me with the kisses of his love, and his love has been better than wine. He has drawn me and I have run after him, and the King has brought me into his chambers, and made me to be glad and rejoice in him; therefore will I remember his love more than wine, and [by his strength] I will uprightly love him."

When the Holy Spirit thus enlightened me respecting the privilege of reckoning myself dead indeed unto sin, but alive unto God through Jesus Christ my Lord, he that moment enabled me to avail myself of the privilege, and I instantly found myself more than restored to that blessed state of conscious purity of heart before God, from which I had fallen, by refusing to confess before men, what my Saviour had done for me.

The love of the world was gone, no sinful indulgence had any charm for me. My whole heart was won by Christ, and filled with overflowing love to him, and I feel that a thousand hearts, had they been mine, would have been most joyfully consecrated to his service. I had no will but his, and no desire of life or death or eternity, but to be disposed of in that way which would secure the highest possible praise to my Redeemer. I was now delivered from the fear of man, and as I had covenanted with the Lord, to confess his faithfulness to the world, when he should give me evidence on which I could rely, that I was redeemed from all iniquity, and as I had now found myself, and in a way so glorious and delightful beyond everything I had ever before conceived, made "dead indeed unto sin and alive unto God through Jesus Christ my Lord," and had been so abundantly enlightened respecting the privilege of every Christian to be kept in that state by the faithfulness of the dear Redeemer, I could not for a moment hesitate, that it was my duty to declare to the world, that by the power of the Holy Spirit given me by my own blessed Saviour, I was made "dead indeed unto sin, but alive unto God through Jesus Christ my Lord."

Besides, I had once known the bitterness of denying my Saviour here, and the blessed work which he had wrought in me, for the purpose of retaining the good opinion of man; the Holy Spirit had set that sin before me, and I had opened my mouth to the Lord, that if he would restore me, I would bear his reproach. And now he had enabled me once more in his infinite and abounding mercy, "with the heart to believe unto righteousness," and it remained that "with the mouth I make confession unto salvation" from falling again into the snare of the devil.

I have been enabled to make this confession to the world—That "the great God and my Saviour Jesus Christ, who loved me and gave himself for me, has redeemed me from all iniquity, and purified me unto himself; that I am dead unto sin, and alive unto God through Jesus Christ my Lord; that the God of peace is faithful to sanctify me wholly, and to preserve my whole spirit and soul and body blameless unto the coming of my Lord Jesus Christ; that the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep," does "through the blood of the everlasting covenant, make me perfect in every good work to do his will, working in me that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen." I felt that in making this confession, I was laying myself and my all, a sacrifice on the altar of my God and Saviour; but that Saviour had led me by his own amazing love, and given me a heart that could deny him no more, and that was ready and glad at all hazards, to confess his faithfulness and power and love to the world.

I knew that the world would reproach me. I knew that God's professed people would cast out my name as evil. I knew that the friends whom I loved most dearly would many of them, perhaps, weep over me as lost. I knew that the confidence of the churches with which I

stood connected, would be withdrawn from me, and perhaps all my past prospects of a maintenance for myself and my household be entirely cut off; but I knew that my Redeemer lived—and that all power was given unto him in heaven and on earth, and that I had only to seek first the kingdom of God and his righteousness, nothing doubting that “he who feeds the fowls of the air, and clothes the lilies of the field, as Solomon was never arrayed in all his glory,” would surely feed and clothe both me and mine.

In this state of mind I did, at the altar of my God, make confession of what God had taught me of his truth, and of what I had been made to feel of his purifying, sanctifying grace in Jesus Christ; and thus I discharged a duty, to which I am sure I never could have been led by anything, but a once crucified and now glorified Saviour's love, manifested to me by the Holy Ghost. I have no more doubt that I was constrained to this step by the love of Christ, than I have that Christ or my own soul has a being. I know I was not led to it by a love of the world, for I never could have done it, until the last vestige of the love of the world had been taken from me. I know that until I had made of the whole world an entire sacrifice to Christ, I never could have thus held myself up to scorn.

On the morning of the day, which immediately followed the Sabbath when I first “witnessed this confession” before men, I had a season of communion with God, of which I will speak, because I think it may do good. I was alone in my chamber, and meditating upon some passages of Scripture, which made mention of the faithfulness of God. Such as the following: “God is *faithful* by whom ye are called into the fellowship of his Son Jesus Christ. *Faithful* is he that hath called you, to sanctify you wholly, and to preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ. God is *faithful*, who will not suffer you to be tempted above that ye are able, but will with the temptation also make way for your escape, that ye may be able to bear it. And I saw heaven opened, and behold a white horse, and he that sat upon him was called *Faithful* and *True*.”

His name is also called the Word of God. “And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.” While reflecting thus upon the faithfulness of my God and Saviour, my whole soul seemed heaved with inexpressible emotions, and poured out in floods of gushing love at my Redeemer's feet. I felt that I had forsaken all for him, and could now only leave myself in his hands, and commit all my interests to his disposal. And now in view of the safety of trusting my all with him, my soul exulted with amazing gladness, and I could only walk my room weeping aloud for joy, and pouring out my tears of overflowing delight, as I uttered again and again the single expression—My faithful God—my faithful God.

Since that time I have had various conflicts with Satan, but I have never for a moment doubted the faithfulness of my Redeemer in saving all his people from their sins, who will believe on his name for that

blessing; and I see most clearly, that the only reason why any Christian is not saved from sin, is "because of his unbelief."

I have by no means been all that I hope, or expect to be; for I see that it is the privilege of the Christian that has been redeemed from all iniquity, still to "forget the things which are behind, and reach forth unto those which are before," and "beholding as in a glass the glory of the Lord, to be changed into the same image from glory to glory, even as by the Spirit of God." I believe that to be cleansed from all unrighteousness is by no means the height of the Christian's privilege on earth; that beyond that he may go on to comprehend with all saints, what is the length and breadth and depth and height, and to know the love of Christ that passeth knowledge, and be filled more and more "with all the fullness of God." And that even then, we may still say to him with the apostle—"Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory by Christ Jesus throughout all ages, world without end. Amen."

You will now see, brethren, in what I have related to you of the leadings and teachings of God's Spirit with my own soul, why I cannot regard your admonition, and desist from preaching the doctrine of entire sanctification by faith in Christ. I could not do it, without regarding myself as a traitor to my blessed Lord and Master, who has made to me—a miserable, unworthy, hell-deserving worm of the dust—manifestations of his presence and love, bright and glorious, far beyond anything which I once could have conceived. I believe "he is faithful to sanctify his people wholly, and to preserve their whole spirit and soul and body blameless to his coming." I feel that "necessity is laid upon me, yea, wo is unto me if I preach not this gospel." Like Jonah fleeing to Tarshish, I once attempted to escape the discharge of this duty. Like Jeremiah, "I said I will not make mention of him, nor speak any more in his name; but his word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." Once I denied the faithfulness of my Redeemer; but he forgave me, and has restored me to the enjoyment of his love, and has, as I firmly believe, in faithfulness to his own promise, "circumcised my heart to love him with all my heart and with all my soul." I must speak it to the world. Let him have the glory, and let me bear the reproach which I must bear for his sake. I must confess it to the world, for the purpose of making known, as far as I am able, with his blessing, to all God's people, their high privileges in Christ Jesus. "For I certify you brethren, that this gospel which is preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And now, "whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for I cannot but speak the things which I have seen and heard."

2. I cannot desist from preaching the doctrine of sanctification, and from testifying to my own experience of it, for the very same reasons

that you cannot desist from preaching the doctrine of regeneration, and testifying to your own experience of that. Suppose you were to insist that "except a man be born again he cannot see the kingdom of God," but when asked whether you or any one else had enjoyed that blessing, should say, by no means. It is an important and dangerous error for any man to think so; it never takes place till death. How much influence would such preaching exert? How many would be born again through such instrumentality? You feel yourselves under necessity, therefore, on that subject, to maintain that regeneration is a matter of experience, and that you and many others do enjoy it. But while you tell your people that they ought to be free from sin, and are wholly inexcusable for not being so, and while you pray that they may be redeemed from all iniquity, they know perfectly well that you have no expectation that it will take place while they live, and hence all your exhortations and prayers are wholly lost. Your people know, that you expect that they will live along in sin till death, and that while you exhort them to be free from sin, you show them no way by which they may become so, and maintain that it would be an important and dangerous error for them to expect to be so until they die. Hence, all your efforts for the sanctification of God's professing people, are rendered perfectly nugatory. For myself, therefore, I feel bound to tell professing Christians, that there is a way, whereby they may "cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God;" that it may be done through the promises of God, which "are all yea and amen in Christ Jesus." When, therefore, with the apostle—"I labor, striving according to God's Spirit, which worketh in me mightily, by warning every man, and teaching every man in all wisdom, to present every man perfect in Christ Jesus," I feel that I am not urging them to chase a phantom, which however earnestly and laboriously sought, will elude their grasp till death; but that I am leading them to the enjoyment of a blessed and glorious reality, which is treasured up for them in Christ, and which they may every one of them secure and most richly enjoy. And when I am permitted, through the exceeding riches of God's love in Christ Jesus, to say that I have experience of the grace which I present to their acceptance, I have left them stripped of all excuses and palliations for their sins, and may therefore hope that God's Spirit will attend his truth, and lead them in the way of knowledge and understanding. I can say to Christians, "this is the will of God even your sanctification." "God hath not called us to uncleanness but to holiness," while you by your own principles are obliged to tell them, that they are shut up, in some measure at least, to a life of sin. Brethren, I cannot stand on such ground, and therefore I must disregard your admonition.

There seems to me to be a wonderful and strange inconsistency, in urging Christians to holiness of heart and life, and at the same time telling them that they never can be without sin while they live, and that if they think that Christ, who was manifested to take away their sins, will ever do it till he takes away their breath, they have embraced impor-

tant and dangerous error. I feel constrained to say, in faithfulness to Christ and his dear people, though some may think it unkind, that those who attempt to maintain such ground, seem to me to be, and in a very important sense, "shutting up the kingdom of heaven against men, neither entering themselves, nor suffering those who would enter to go in." When the watchmen of Israel cry out in the ears of the people, that no man ever did or will abide in Christ and sin not, on earth; that God who has sworn to do it, and raised up Christ our horn of salvation to perform the oath, never will "grant unto us, that we being delivered out of the hand of our enemies, may serve him without fear, in holiness and righteousness before him all the days of our life," what can we expect, but that many who desire deliverance from sin, will despair of attaining it, and submit in despondency to the will of their spiritual foes, and groan away their lives in grievous bondage, when they might be enjoying the liberty wherewith Christ would make them free; and that others, glad to have such an excuse for their sins, will comfort themselves in their worldliness, and their unhallowed indulgences by the feeling, that they are not expected while they live, to be free from sin. I will not attempt to conceal it, that this looks to me like a subtle and dangerous snare of the great enemy of Christ and his church. Herein it seems to me lies the "important and dangerous error," and not in telling Christians that their Redeemer "is faithful to sanctify them wholly, and to preserve their whole spirit and soul and body blameless to his coming," when they will believe in him for that blessing.

3. I cannot regard your admonition, because those scriptures on which you rely as testimony that no Christian ever does so "abide in Christ as to sin not," seem to me to have no bearing that way. Take, for example, the single passage quoted in the report of your committee, and adopted by you as ample proof of the correctness of your views.

"There is not a just man upon earth, that doeth good and sinneth not." Let us apply this to the experience of Paul. "I have fought a good fight, I have finished my course, I have kept the faith." What arrogant, presumptuous language has Paul here used! He must have been puffed up with spiritual pride! Did he not know that the Bible expressly declares "there is not a just man upon earth that doeth good and sinneth not?" How dare he say, "I have fought a good fight?" But suppose Paul were allowed to step forth in his own defence, and taking the ground ascribed to him by those who regard the doctrine of entire sanctification by faith in Christ as "an important and dangerous error," should begin to say, "I acknowledge that there is much sin in my heart, and that my best actions are defiled with it, but still I think I have had some love to God, some desire to glorify him by doing his will, some readiness to spend and be spent in his service, and that I have in some things sincerely labored for the advancement of his cause." We may come forward still and say, Paul, you are certainly mistaken; you think of yourself more highly than you ought to think; for it is a positive

undeniable declaration of God's own word, that "there is not a just man upon earth that doeth good and sinneth not," and therefore, Paul, your assumption that there is any good thing in you is for ever silenced.

Your text, therefore, brethren, stands just as entirely and fully opposed to your views of truth as to mine; and in my apprehension has nothing to do either with the one or the other. The truth is this. There is a large class of scripture texts which are designed to set forth the truth, that by nature and by practice until regeneration, all mankind are "evil, only evil, and that continually." But "if any man be in Christ, he is a new creature. Old things are passed away, and *all things* have become new." The character of such an one is precisely what it was not before; and those passages of scripture which described his character before, cannot describe it now. Consequently we find that the scriptures used to describe the two characters, stand in direct opposition to each other. Accordingly, while it is said that "there is not a just man upon earth that doeth good and sinneth not," it is also said, that those who were some time "alienated and enemies in their minds by wicked works"—shall be presented "holy and unblameable and unreprouvable in his sight, if they continue in the faith, grounded and settled, and be not moved away from the hope of the gospel," that in fulfilment of the oath of God through Christ, their horn of salvation, it shall be granted them, "that they being delivered out of the hand of their enemies may serve him without fear, in holiness and righteousness before him all the days of their lives." That those who "abide in Christ sin not," and that "he who hath called them is faithful to sanctify them wholly, and to preserve their whole spirit, and soul and body, blameless, unto the coming of Christ." "All the promises of God pledging their sanctification, are yea and amen in Christ unto the glory of God by them," and when they believe in Christ for the fulfilment of these promises, they cannot fail. Most clearly, therefore, to my mind, those passages of scripture which are relied on to prove that God's people never will be "presented perfect in Christ Jesus" while they live, are designed to set forth the characters of the unrenewed, and not the characters of such as are "in Christ Jesus," and who are therefore "NEW CREATURES," "OLD THINGS" HAVING "PASSED AWAY, AND ALL THINGS BECOME NEW." In the nature of the case, what is true of the one class, cannot be true of the other, for they are designedly set forth in the Bible as perfect opposites.

But again. Suppose we admit, that among the saints of the Old Testament not a man lived without sin; although it was said of Isaiah, after he had made confession of his uncleanness, and his lips had been touched with a live coal from the altar of God,—"*Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin is purged.*" But admit that the Old Testament saints were at all times defiled with the guilt of actual transgressions, is there no privilege granted to God's people now, that was not afforded to the early saints?

1 Peter, i. 8. "Whom having not seen ye love, in whom though now

ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory: *receiving the end of your faith, even the salvation of your souls.* Of which salvation the prophets have inquired and searched diligently, *who prophesied of the grace that should come unto you.* Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, *and the glory that should follow.* Unto whom it was revealed, *that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."*

What is this end of faith, even the salvation of the soul? Of which salvation the prophets inquired and searched diligently? What this grace of which they prophesied, coming unto the saints scattered abroad, to whom Peter wrote? What was the glory that was to follow the sufferings of Christ? What were the things which the prophets ministered, not unto themselves, but to those to whom the gospel was afterwards preached by the Holy Ghost sent down from heaven? What did Christ mean when he said, "this is my blood of the *New Testament*?" What did Paul mean by that new and better covenant of which Christ was the mediator and surety? And what did Christ mean when he said, "he that is least in the kingdom of heaven is greater than John the Baptist, than whom there had never been, up to his day, a greater prophet?" And what did Zacharias mean, when he said, "Blessed be the Lord God of Israel, for *he hath visited and redeemed his people*, and hath raised up an horn of salvation, to perform the mercy promised unto the fathers, the covenant, the oath which he sware?" What is all this but the blessing of the new covenant, spoken of by Jeremiah, and repeatedly spoken of by Paul to the Hebrews:

"I will, [since they brake my old covenant,] make a new covenant, I *will* put my laws into their hearts and in their minds will I write them, I will—[and with an oath the mighty God hath said it]—grant unto you that ye being delivered out of the hand of your enemies may serve me without fear, in holiness and righteousness before me all the days of your life." This, then, is the peculiar covenant privilege of New Testament saints—*SALVATION FROM THEIR SINS.* This explains all the scriptures which I have quoted, and therefore whatever might have been true of Old Testament saints, it is now the peculiar privilege of God's people to be redeemed from all iniquity, and for this they have only to believe in the Mediator of this new covenant, for this is God's covenant with them, when he shall take away their sins. It is, therefore, the privilege of the new covenant that I am to hold up before the people of God, and urge to the full enjoyment of it; and thus seek, like the apostles, to obtain "sufficiency of God to be an *able minister of the New Testament*, not of the letter that killeth, but of the Spirit that giveth life."

Your application of Old Testament declarations of the universal sin-

fulness of men, therefore, to show the privileges of New Testament believers, is, in my view, a great mistake, and shows you to be still ministers of the Old Testament, instead of being, as you should be, "able ministers of the New Testament." For this reason, then, I cannot heed your admonition. I wish to be a minister of the New Testament and not of the Old.

4. I will now state one more reason, why I cannot give heed to your admonition, and then I shall have done.

There is a dying bed a little before me, and a judgment seat where I expect to stand and give account for all the actions of my life.

Can I tell the people of God that they have no Saviour from sin during their whole lives; that live long as they may, and labor as hard as they may to find out the path of life, and pray as fervently as they may, and trust in their Saviour for the fulfilment of the promises as fully as they may, they are doomed hopelessly to sin against the Redeemer they love, more or less, even to their dying hour; that all their cries and struggles for help are vain, and that they must be, to some extent, rebels against the heart of infinite love, until the grim monster death appears for their deliverance? To me it looks like casting dust in the eyes of such as wish to see a way whereby they may be enabled to love their God and Saviour with a perfect heart; and sewing "pillows to the arm-holes" of those who wish to pass comfortably through life in their remaining corruptions, hoping to find a Saviour from sin, only when all opportunity for sinful enjoyment has passed away.

I feel, brethren, that I could not go in peace to my dying pillow, or appear at the great tribunal, expecting the approbation of my Judge, if I did not tell God's people that he has promised to "circumcise their heart, and the heart of their seed, to love the Lord their God with all their heart and with all their soul; to sprinkle clean water upon them, and make them clean, from all their filthiness, and from all their idols to cleanse them," and that these, with many other exceeding great and precious promises, were given for the express purpose, that through them, they might "cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God"—that by these promises, they might become "partakers of the divine nature, having escaped the corruption that is in the world through lust."

I feel it to be a matter of unspeakable importance to the honor of Christ and the good of his cause, and the holiness and peace of his suffering heritage, that they be made to know that there has "come out of Zion a Deliverer to turn away ungodliness from Jacob," and that God has said respecting this Deliverer, "This is my covenant with them when I shall take away their sins." It seems to me that God's professing people do not know their Deliverer, and there are vast multitudes who seem altogether unwilling to know him. Hence the reproach cast upon such as declare that there is a "Deliverer to turn away ungodliness from them and take away their sins." But I see not how I can lie down in peace on my dying pillow, or meet the Saviour in judgment before the universe, unless I do what in me lies to make

him known. I feel constrained to cry in the ears of the church, Behold your Deliverer; he has come to turn away ungodliness from you, and to take away your sins. Look to him; believe on his name, and let "your iniquities be taken away and your sins be purged."

And now, brethren, I have done. I cannot, for the reasons I have named, and in view of my final account, I dare not listen, to your admonition for a moment. With my name you must do what you think right before God, and in view of an approaching judgment. I have no farther defence to make. If you cannot own me as one of your number while I tell the church of Christ that he was manifested to take away their sins, and that they may and ought so to abide in him that they sin not—that it is my privilege and theirs so to abide in Christ, and that it is my belief that through the grace of God I do so abide in him; if such a confidence in my Redeemer for the fulfilment of God's exceeding great and precious promises, must still make me, in your estimation, an advocate of important and dangerous error, then just blot me out of your book, and let the transaction be recorded, as it will be, in the book of God, to be reviewed before the universe in the final day. That I hold the doctrine which you call important and dangerous error, and believe it to be the brightest glory of my bleeding Saviour's gospel, is true; and I know that, if you knew the blessedness of trusting fully in Christ as your Redeemer from all iniquity, there is not a man of you, who would not choose that his tongue should perish, rather than be used to pronounce such a doctrine importantly and dangerously erroneous. But if you still adhere to that opinion, I must consider myself as no longer of your number, and you must do to me and with me as you think our Lord and Master requires. "Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Yours in the gospel,

C. FITCH.

For the Guide to Christian Perfection.

BROTHER MERRITT,—I read, with deep interest, the "Guide to Christian Perfection," and find myself thereby enlightened, strengthened and encouraged in the way of holiness. The subject of *heart holiness* has been to me the last year, one of all-absorbing interest. And not only heart holiness, but a holy walk, a holy life, a holy conversation, a life of entire *symmetrical* holiness;—an aiming to be in the world as he was, our blessed Pattern, our holy Redeemer. I say, *for the last year*, holiness to the Lord has been my motto. I have been a professor of religion six-

teen years, but I never heard of the doctrine of entire holiness, as a thing to be realized in this life, until February, 1839. When I tell you that I do not belong to your order, and had never been at all associated with a people of this belief, you will be able to account better for my ignorance. In the good providence of God, I went, last February, into a Methodist protracted meeting. I heard a sister there speak, as I never before heard man or woman speak. A holy composure sat on her countenance, and she seemed to me to be breathing the atmosphere of heaven. She spoke with the simplicity and love of the beloved disciple, who leaned on Jesus' bosom. I sought a private interview with her. I opened to her my heart. I told her I lived in a state of daily condemnation, and I had never indulged a hope of living above this state. Then, for the first time in my life, I heard of Jesus, a present Saviour from all sin. We knelt side by side and prayed: she, to a present God, clearly seen in and through Jesus; I, to the Great Unknown, to God, afar off. The news of this salvation, a salvation from sin, was good news, glad tidings. This, thought I, is worthy of the Son of God; this is indeed *peace on earth*. I seemed to see, if this were true, it was the healing balm for all my woes. I will not undertake to describe my past experience. I will turn away from this long dark chapter of my history, only with saying, I remember three different periods of this experience, when, it now seems to me, I might easily have entered into this state of entire consecration to God, and perfect love in the soul, had I met with such a friend to guide me. But I cannot excuse my sins, my unbelief of God's Word. There God, *even my God professedly*, had always called me to holiness, and I may say in truth, that I never read and meditated upon his word, without seeing and feeling the difference between the gospel standard, and that by which I was living. I had only one interview with this sister, as she left town, having been here only on a visit. Alone, unaided, except by the Spirit of God, I pursued the doctrine of heart holiness. I came to the word of God with a determination to lay aside my former creed; to forget the experience of those dear servants of Christ I had long known and loved, and understand for myself what the salvation of the gospel was. Being so situated as to be able to control my time, I laid aside all work, excepting the more necessary and peculiarly pressing family duties, and devoted my time, for eight weeks, to the study of the Bible. I commenced with Paul's writings, and often read one Epistle through four or five times before I went to another; dwelling on his expressions, and endeavoring to find out all his meaning. From the Epistles I went to the Gospels, and from the Gospels to Isaiah's glowing descriptions of the church. I soon became speculatively convinced, not only of the extent of God's requirements, but of the obligation and the *ability* of the Christian to fulfil these requirements in and through Jesus, who I saw was manifested to take away our sins. I now set myself, by prayer and supplication, to seek the Lord. I fasted, wept, and prayed. Passages of this import, "if any man love the world, the love of the Father is not in him;" "if ye have not the Spirit of Christ ye are none of his," were searching texts. The Spirit of God accompanied the word, and it was like a two edged sword, piercing my heart. But I had come to the Bible to receive and believe it all, and my eye fastened on the promise of our Saviour, "*Blessed are they that hunger and thirst after righteousness, for they shall be filled.*" Blessed, sweet promise, my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God, with the words on my lips, I felt a sweet assur-

ance that my prayer was heard; a sensible peace entered into my soul. I arose and returned to my Bible with new emotions. Now I saw and believed. I should have said, that as soon as I believed that holiness was to be *attained* in this life, I immediately commenced perfecting myself—that is, I labored to control every sinful emotion, and herein I advanced externally, but found my *heart* was ill at rest. But after this peace or love entered into my soul, nothing moved me. I thought if every friend I had on earth should die, my happiness could not be affected. I had but one desire, viz., that God's will might be done. I seemed to have no will of my own. I could conceive fully of the feelings of martyrs, and it seemed to me an easy thing to yield up life for Christ's sake. Indeed, I felt, *to die is gain*. I read my own heart's emotions in the strong language of Paul and David. Christ was my all in all. I could say, "Whom have I in heaven but Thee; and there is none on earth that I desire besides thee." The presence of Christ was as much of a reality as if he had been in the flesh, sitting by my side; and as I read the gracious words which proceeded out of his mouth, I received them as fully as if I had heard his own voice. Thus my feelings ran for several weeks; my soul seemed completely under the power of love. I knew of no contrary emotion existing there. I had been conscious, in weeks prior to this state of love, of the Spirit's power on my heart, particularly in setting home the truths of God's word, but I now received a special manifestation, as much of a reality to my soul as the sun-light to my eye. It came gently, yet powerful and overpowering; it was like a mighty rushing wind in the soul, extending itself through all my bodily frame. I said, "Lord, I am thine, entirely thine: come life or come death, I am wholly consecrated to thee." I seemed now to know what is meant by the Holy Ghost. This manifestation brought me nigher to God than ever before. I could now say, Father, Abba, Father. I seemed joined to Christ; the oneness I cannot define; but our Saviour prays, "that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us," and I think I know what he meant, and received the very thing he then prayed for. I could now say, "I live, yet not I, Christ liveth in me." I felt strong in the Lord, and in the power of his might. Now came various temptations, and in various ways; but out of them all the Lord delivered me, and he doth yet deliver, and I believe he ever will, if I only confide in him. I do know that my Saviour hath power over Satan, and through him I expect to conquer every foe. Sometimes I have been in heaviness through manifold temptations, doubtful of the path of duty, and *variously tried*, yet have I never lost my faith and love. As with the desperation of a drowning man, clinging to some rope, extended to draw him to shore, thus have I held on to the promises of God, determined never to cease my hold. Often have I come, pleading, "I will never leave thee nor forsake thee," and on his promise anchored my soul, though in darkness, beset with temptations. For the last year I can say, the life which I now live in the flesh I live by faith on the Son of God. Blessed be God! his word is as immutable as himself. I have known much of this world's happiness. Riches, friends, and intellectual pleasures have ever been spread out before me; but all, all I have ever enjoyed, now seems as nothing, compared with my happiness the past year. I have now found *rest to my soul*; everlasting life and blessedness has dawned there, and the prospect is widening, and I sometimes get an open vista into heaven. The sun-light of God's countenance, the *great God*, whose beautiful

works I every where behold, and have so often admired,—even the terrible God, who rideth in the chariot of his anger to destroy the rebellious nations from off the earth, this God is my God; the sunbeams of his love rest upon me; upon *me*, a poor, frail child of dust, once all polluted with sin, but now a joint heir of Christ, a partaker of his holiness, with immortal glory full in view. Glory, glory be to God; glory and praise for ever and ever. Amen. Do I then shrink to give up all for Christ? Do I withhold my heart, my *whole heart*? O no. How much I love the first and great command I cannot tell; how much I love that Saviour, who atones for past offences, and now frees from condemnation by enabling me to fulfil this command, I cannot say in words. I trust my life will tell the story of my love, and in death I expect to praise his name, and throughout eternity to love and adore. O could I speak to the Christian world, I would proclaim, “His name is Jesus to save us from our sins. Be it unto thee, according to thy *faith*.” P. L. U.

EXTRACT OF A LETTER

From a lady in New York to the Editor, dated Feb. 20, 1840.

[THAT the reader may understand that part of the extract which relates to the “third Monday evening meetings,” it may be observed that a number of the Methodist ministers stationed in the city of New York, entered into an arrangement, last autumn, to hold a meeting alternately once a month in their respective churches, for the express object of promoting the work of sanctification. Other meetings are also mentioned in the extract. The communication, though not designed for publication, is too cheering to be lost to the public. The extract follows:]

“Since we parted with our brother M., we have attended three monthly meetings. The first after your departure, was at the Forsyth Street Church. This was a very, *very* precious time of refreshing. We sat as under the shadow of the Almighty. The object of the meeting was kept prominent, and Jesus’ witnesses were very clear in their testimonies. One that gave very conclusive testimony was dear Mrs. U——, being on a visit here from Maine. Possibly you may have been in some way acquainted with the interesting experience of this lady. She stated to us that she received the Guide. Have you heard of the blessed result of their visit to this city, in reference to the experience of her husband? Probably you have not, as it has been but a few weeks since they left us; with his dear lady he attended the Tuesday afternoon meeting, held at our house, three or four times; also the meeting at Bro. H——’s, and by unrestrained Christian fellowship with those professing the *enjoyment of holiness*, he became fully confirmed in the knowledge of his privilege, entered into its enjoyment, and before his departure, exulted in noonday evidence. A few days since, dear sister S—— received a letter from him, stating that he “exulted in the very name of HOLINESS; that it was beauty in his eyes and glory in his ears; that he had put on the white robe, and continued to wear it.” He also wrote us that he had derived much pleasure and profit from reading some communications in the Guide.

"The second regular meeting after you left us, was held at the Allen Street Church. It was not thought to be less abundant in spiritual profit than the former, and we think if our brother M. had been with us, he would have found his most sanguine expectations of the monthly meetings more than realized. Dear brother C—— was so much blessed at this meeting with an increase of holy ambition and desire, from the nature of the testimonies given in favor of the enjoyment of a *present witness*, that he was constrained to resolve that he would no longer live without it.

"The next day he also received witness that the blood of Jesus *cleanseth*. We are sure you will join with us in saying, '*Praise the Lord.*'

"The third was held on Monday evening of the present week, at the Green Street Church. This was also very excellent, and favored with a still larger attendance than either of the former. As far as we have been able to ascertain, the subject of holiness is becoming engrossingly absorbing throughout our various congregations in New York city, and especially so in the Forsyth and Allen Street Churches. We have been informed that several new witnesses have been raised up in brother Lindsey's charge. In Allen street charge, we have been blessed with an unusual out-pouring of the Holy Spirit. Scores nightly surround our altar, and scarcely a day has passed for some time, but has witnessed souls adopted into the family of Christ."

For the Guide to Christian Perfection.

NOTICE

Of Mr. Fitch's First Communication, with other General Remarks.

DEAR BROTHER MERRITT,—I have just been reading your February number of the Guide, and most cordially thank you for the spiritual refreshment which, under God, I have received from the Rev. Mr. Fitch's "*Views of Sanctification.*" This momentous and interesting doctrine has found in him another all-important advocate. I rejoice to see such ingenuousness and simplicity, united with such holy fervor, enlightened zeal, and knowledge of the Scriptures.

My earnest prayer is, that God will continue him a "burning and a shining light" to his brethren, with whom he is more immediately connected in church fellowship; and may the great Head of the church continually bestow upon him that wisdom, patience and humility, which his responsibility as a minister of the gospel seems so eminently to demand.

May he be enabled, in the strength of the Captain of his salvation, "to fight the good fight of faith," and have the triumphant assurance, "that henceforth there is a crown of righteousness, which the Lord, the righteous Judge, shall give him at his appearing." Is not the ground of holiness the rallying point at which the soldiers of the cross must assemble to get the commands of their glorious Leader? Should all those Christians who are daily praying, "thy kingdom come, thy will be done on earth, as it is in heaven," thus come and take to themselves "the whole

armor of God," and stand in firm array against their spiritual foes, would not the triumphs of the cross soon be glorious? I know not of a means calculated so rapidly or successfully to advance the Redeemer's kingdom on earth, as to have scriptural holiness implanted in the hearts of all those who profess faith in our Lord Jesus Christ.

How can *Christians* object to this only preparation for heaven? Surely they are not waiting, as the impenitent, for a more convenient season? They know the worth of their souls, the infatuating influence of procrastination, and the uncertainty of continuance in this scene of probation. Are they waiting until the cold hand of death shall paralyse their tongues before they praise their Creator "with joyful lips," or ere they give their "bodies to him, a *living* sacrifice," must they wait the hour of dissolution? Perhaps the arch foe of God and man, or the enemies of the cross, could not adopt a more successful snare. It avails little as to its influence on our conduct, whether we believe in the attainment of holiness in this life, or that we must wait until the article of death, so long as we are resolved to defer it until a future convenient time.

I fear that the love of the world, and a conformity to its *varying* fashions, prevent some from entering into this "straight gate and narrow way;" that a spiritual cowardice, which dishonors God and his saving power, and a skepticism as to the ways and means of their support and defence, in a state of entire devotedness, or true holiness, hinder others from embracing the promises of God, so freely and fully offered in his inspired word.

O could I speak to the hearts and understandings of the former, in a few plain words, I would repeat those of Him who so loved them that he gave his life for them, and sealed his precepts with his blood. Harken: "Ye cannot serve God and mammon; *whosoever* will be the friend of the world, is the enemy of God." And as for the timid, the fearful, the unbelieving, I would say to them, (as I have said to my own unworthy distrusting heart on former occasions,) are you not ashamed to be found in such disgraceful pagan ranks, as if you depended on heathen divinities to deliver you from the power of your spiritual foes?

"Our God, whom we serve continually, is *able* to deliver us." He is the *living* and the *true* God, and is well pleased that we should honor him, by any act of faith that his unerring Providence may make it our duty to perform. We are commanded "as children of the light, as Christians, to walk in the light." As such, we are *not* of the night, nor of darkness; and how much more surely do we walk by the light of the Sun of Righteousness, than by the flickering lamp of human wisdom. Those who embrace this doctrine, so truly and terribly alarming to the Prince of Darkness and his emissaries, renounce themselves and their own fleshly wisdom, trusting alone in the manifold wisdom and goodness of God, through his revealed word, to direct them.

"Not by works of righteousness, which we do, but by His mercy he saveth us." Having good hope through grace, and being enabled to "sanctify the Lord God in our hearts, and to give a reason of this hope within us, with meekness and with fear." What I esteem of *vital* importance is, that the *lives* of those professing this attainment should be unblameable, and irreprovable, even as becomes *all* the servants of Christ, "that with *well doing* they put to silence the ignorance of foolish men."

FRANCES.

New York, February, 1840.

MR. WESLEY'S LETTER TO A YOUNG DISCIPLE.

Bristol, August 31, 1772.

NONE are or can be saved but those who are by faith made inwardly and outwardly holy. But this holy faith is the gift of God; and he is never straitened for time. He can as easily give this faith in a moment as in a thousand years. He frequently does give it on a death-bed, in answer to the prayer of believers, but rarely, if ever, to those who had continued unholy, upon the presumption that he would save them at last. But if he did, what unspeakable losers must they be! Could grief be in heaven, they would grieve to eternity, seeing every one there shall receive his own reward according to his own labor.

And *he* will perplex you more than enough, if you listen to his sallies of imagination: "Every one has some pursuit; therefore a man cannot be always in communion with God." I deny the consequence. While Mr. De Renty was serving the poor, he was in constant communion with God. So was Gregory Lopez while he was writing books. "At first, indeed," as Lopez observed, "large manifestations from God were apt to suspend the exercise of his senses, as well as of his understanding. But, after some time, they made no difference at all, but left him the full exercise of his understanding and senses." I remember a much later instance of the same kind: an old clergyman told me, some years since, "I asked Mr. Boehm, (chaplain to Prince George of Denmark,) 'Sir, when you are in such a hurry of business, surrounded with a crowd of people, hearing one, and dictating to another, at the same time, does it not interrupt your mental prayer?' He answered immediately, 'All that hurry no more hinders my communion with God, than if I was all the time sitting alone in my study, or kneeling at the altar.'" No business, therefore, of any kind, no conversation, need hinder one that is strong in faith from rejoicing evermore, praying without ceasing, and in every thing giving thanks. Follow after this, and you will surely attain it.

GUIDE

T O

CHRISTIAN PERFECTION.

VOL. I.

MAY, 1840.

NO. 11.

From Pipe on Sanctification.

WITNESS OF THE HOLY SPIRIT.

B. I have had some reasonings in my mind concerning the witness of the Spirit in sanctification: pray what is your view of it?

P. The witness of the Spirit in this state is much the same as that which followed your justification and adoption. He then bore witness with your spirit, that you were a child of God; and now, that you are purified and made entirely his. There is some difficulty in speaking on this subject, because it is better felt than expressed; yet something may be said of its *influence* and *effects*, though it cannot be fully explained.

Its *influence* is clearly expressed by St. John, where he says, "The anointing which ye have received of him *abideth* in you, and ye need not that any man teach you; but as the same anointing teacheth you *of all things*, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Where this is experienced, the testimony of our own mind is equally clear that the work is wrought, agreeing with the blessed Spirit of truth, that we are sincerely and fully given up to the Lord; or, as it is expressed by St. Paul, "Our rejoicing is this,—the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

The Spirit of Holiness is the great agent in the renovation of our nature. While in our carnal state, and without his gracious assistance, we cannot please God. We are none of his, but transgressors under condemnation: "for to be carnally-minded is death." We then are at enmity with him, and neither are, nor can be, subject to his holy law. Consequently, if we were not to receive assistance from above, we could never be saved, not having either desire or inclination towards it.

When the Lord in great compassion begins the work of our salvation, he first becomes a "swift witness" against our sins, reproving us especially for our unbelief. In this "spirit of bondage to fear," we are constrained to renounce all our vain confidences, empty pretences to goodness, false and ill-founded hopes; and to lie at his feet as guilty, helpless criminals. Whatever alarms are excited in the soul, which manifestly tend to God, proceed from the Holy Ghost; who teaches us, by these rigorous measures, the absolute necessity of believing in the Lord Jesus for salvation. He glorifies him by taking of the *things* of his kingdom and showing them to us when we are thus humbled; and by this means fills our hearts with joy and gladness.

When this change takes place, and we are adopted into the family of God, then the Spirit of truth graciously witnesses to our adoption. "He beareth witness with our spirit that we are the children of God;" and, by imparting righteousness, peace, and joy to our souls, becomes the blessed *seal* of the precious promises of God, and an *earnest* of our everlasting inheritance.

But still there are "things that are reprov'd" remaining in us, which must be removed: for it is not the Lord's usual method to renew us fully "in the spirit of our mind" immediately on our reconciliation with him; because, probably, we are not then sufficiently sensible of the nature or necessity of so great a benefit; and it is not his way to impart blessings till we feel our need of them. He soon, however, by his light, makes manifest the evil propensities of our nature, and points us to the most excellent manner of glorifying his holy name, by directing our hearts into his perfect love. "God is love; and he that dwelleth in love dwelleth in God, and God in him: herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

St. Paul, writing to the Ephesians, says expressly, "And you hath he quickened who were dead in trespasses and sins;" and yet he exhorts them not only to avoid gross immoralities, but to put off also the "*old man*,"—the corrupt principles and deceitful desires of their hearts; and to "put on the *new man*, which after God is created in righteousness and true holiness," that they might be filled with the Spirit.

As the Holy Spirit thus convinces us of inbred sin, he also bears testimony to the purification of our souls, when it has taken place. "We," says the Apostle, "have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1. Cor. ii. 12.) Now, sanctification being one of these things, how shall it be known that we have received it, if the Spirit of wisdom do not reveal it to us; or, in other words, testify to the truth of what is wrought in our souls? St. John fully confirms this, when he says, "He that keepeth his command-

ments, dwelleth in God, and God in him; and hereby we *know* that he *abideth* in us, by the Spirit which he hath given us." Does not all this evidently prove how clear and express the testimony of the Spirit is to his own work in believers? For my part, I cannot see how such a change can take place, and such a union subsist between them and their living Head, without an inward testimony from above that they and their works are pleasing and acceptable to God.

B. Does this witness immediately follow the purification of the soul?

P. Sometimes it does, but not always. Where it does not, there ought to be a continual expectation till it be received. Where it is not given, the first trial or temptation which damps our joy will probably cause us to question the reality of what is actually wrought in our hearts; and, by throwing us into a state of unbelief, bring on a great indifferency to this instantaneous deliverance from inbred sin, and incline us to inactivity in the service of God, and to heart-backsliding. It is the aim of Satan to cut off our expectation of greater attainments; and he strikes the deepest in times of discouragement.

To make this still plainer, I would speak of this witness as implying both *act* and *habit*. There are times in which the witness is so strong and clear as to afford the fullest assurance that believers are brought into this glorious liberty; and this is followed by an unusual overflowing of love, joy, and gratitude. Their souls sink into the lowest self-abasement; wonder at the wisdom and goodness of God; and long, as it were, for a thousand hearts and tongues, that they may devote them all to him. The feeling of their souls at such seasons cannot well be described. It is "a rejoicing with joy unspeakable and full of glory;" an assurance of their *adoption* and *heirship*; an *earnest* and foretaste of heaven; and a blessedness which no one knoweth, save he that receiveth it. This is what I would call the *act*, or *direct witness* of the Spirit.

The other is *habitual*, in such as are established, and is always attended with its proper *fruit*; though, from various causes, the witness itself is not always equally clear: it is, indeed, a continuation, in a *less degree*, of the act, or direct witness. Believers in this state are obliged to look for the fruit of holiness, as much as at the witness, for their satisfaction; because, as in many other instances, what is habitual, is not so striking as what is new and uncommon. Some, not attending to this, have, by giving way to unprofitable reasonings and distrust, so quenched or grieved the Holy Spirit, that he has, for a season, hid his face from them. By neglecting to believe in the reality of the work, and give glory to his name, they have brought darkness on their minds, and, by the loss they have sustained, proved the truth of this observation. I should be sorry for you ever to try such a painful experiment.

B. What advice would you give me on this subject ?

P. The best way for you is, by living much in the spirit of importunate prayer, to get the inner man renewed every day, through the power of God : this will bring much clearer testimonies from the Holy Spirit, and much greater happiness to your own mind. Never attempt to separate the witness of entire sanctification from the fruit of it ; that is, so live that you may always be possessed of both ; for God hath joined them together, and they should not be put asunder. The more obedient you are to your present light, the clearer will be the witness ; and the clearer the witness, the more you will be encouraged to proceed in the “ work of faith, the patience of hope, and the labor of love.”

Above all things, beware of doubting, now you have received the blessing. If you should not, depend upon it that you will be in danger of entering *into* temptation. On the other hand, when you are called to bear a public testimony for God, be not afraid or ashamed to declare what he has done for you ? and you will ever find that the more clearly you witness *for him*, the more clearly he will witness *in you*. Such an explicit confession will greatly increase your faith, prove a blessing to others, and promote the glory of your Almighty Saviour. Should you withhold your testimony, you will find it exceedingly difficult to retain the blessing ; for the Lord does not intend such a light to be hid under a bushel or under a bed ; either in the bustle of the world, or in entire exclusion from its concerns.

The *effects*, or fruits, of this salvation are said by the Apostle to be *love, joy, peace, long-suffering, goodness, faith, meekness, temperance* ; in a word, every Christian grace and temper, matured and evangelically perfected after the divine will. O blessed state ! may you and I abound therein, walking and living in the Spirit ; that his will may be done by us on earth, as it is by those in heaven !

Such are my views of this matter. This I conceive to be the manner of the Spirit's general working on the minds of believers. Some may be led in a way different from this ; for there are “ diversities of operations ;” yet all tend to one point,—*a meetness for heaven* ; for it is the same God that worketh *all in all*, after the counsel of his own will.

B. I hope to profit by what you have said. Still pray for me, that I may be “ kept from the paths of the destroyer,” and that I may be “ blameless and harmless, a son of God, without rebuke, shining as a light in the world.”

PLAIN DISCOURSES.—DISCOURSE II.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you fathers, because you have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii. 12—14.

There are few Christians who do not know that there are different attainments in the divine life. Some are strong, while others are weak in faith. Some have great illumination and abundant comfort, while others are comparatively poor in these enjoyments. Hence it is that some of the children of God are called babes in Christ, while others are spoken of as strong men. St. John has spoken of Christians under three classes; *little children, young men, and fathers*; and under these three classes we shall say all that is important to our subject at this time.

I. **LITTLE CHILDREN, OR BELOVED CHILDREN.** This appellation will suit those who were young in years, or who had been but recently called to the profession of the Gospel. The word also will express the affection and kind regards of the apostle towards them. Perhaps they were the fruit of his preaching and their conversion the answer to his prayers.

These little children had known the Father, or *had known God as the Father*, the merciful and bountiful provider for his creatures. There may be in this character of the Father, an allusion to the different dispensations of the Gospel, in which the Father is first and chiefly revealed. We first know God as the universal sovereign and law giver of his creatures; and we fear and tremble before him, knowing that he cannot look upon iniquity with approbation. We then know him as the Father of his children, taking care for them and exercising mercy towards them. But then, such is the glory of his perfections, that while we contemplate him, our fears often predominate over our hopes, and our souls are in perplexity and trouble. This class of Christians serve God with sincerity, but in the spirit of bondage and fear, not having received the spirit of adoption, by which we cry, "*Abba, Father.*"

But though destitute of the spirit of adoption, and of that comfort and confidence which make the service of God a delight, their sins are forgiven for his name's sake. Such are little children in the Gospel sense of the word, and dying they would enter into rest. But God having provided better things, a better state for us, it is our duty to seek them.

II. **YOUNG MEN.** Three things are spoken of these.

1. *They are strong.* Youths in the prime of their spiritual life, *valiant soldiers*, fighting under the banner of Christ, who had confounded Satan in his wiles, and overcome him by the blood of the Lamb. The whole work of the Spirit had been strengthened in them. Their faith had taken root like a tree planted in a rich soil. Their hope had embraced the promises of future good, and they had exulted in the anticipation of eternal blessedness.

2. *The word of God abideth in them*, even that word which is a lamp to the feet and a light to their path—that word which is a counsellor and guide always near, *yea it abideth in them.* It is a law that converteth the soul. It is the sword

of the Spirit with which he puts to flight armies of aliens. It is a rich, vast promise which containeth all we need—grace here, and glory hereafter.

3. *Have overcome the wicked one.* The devil is here called the *wicked one*. He is also called, emphatically, the *accuser of the brethren*. He accuseth them of sins they have not committed, and tells them who are justified that they are not the children of God. But they have resisted, and also overcome this wicked one by receiving the witness of the Spirit testifying to their spirit that they are the children of God. Hence, they serve God with alacrity, bearing with patience the trials and afflictions of life.

III. FATHERS. These are described as having known him who is from the beginning—or those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh. The apostle assumes that the progress of these in holiness had corresponded with the length of time they had been in the school of Christ, and the privileges and opportunities they had enjoyed there for growing in grace and in the knowledge of Christ. The virtues described in the foregoing classes, little children and young men, had been seen in the blossom, or in a crude state, are here found, full grown, and perfectly matured. They have the mind that was in Christ. They love God with all their heart, and their neighbor as themselves. And all “the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” &c., have ripened in their bosoms, and been carried out in their lives. They are the perfect Christians, in whom all the virtues of little children and young men, are found in the perfection required.

Here are three classes of Christians, with characters distinct, though not opposed to each other. Like a well tuned instrument of many strings, they emit different sounds for the spiritual ear, but all in perfect harmony.

We close these remarks with a few reflections.

1. Let none despise the day of small things. The babe in Christ has a character, though it be yet imperfect. As in the natural, so in a religious sense, we are babes before we can be men. We are born into the kingdom of Christ in an imperfect state, and grow up to the stature of a perfect man in Christ Jesus. We cannot deny them a real religious character without doing them the greatest injury. To deny them this, is not to induce them to run with patience the race set before them; but to put insuperable difficulties in their way. Will it be good for them to be thrown into perplexity and despondency? You make sad the minds of those whom God hath not made sad, and destroy the souls for whom Christ died. Rather take them by the hand and gently lead them, feeding both the sheep and the lambs, with the doctrines and instructions suited to their state. Thus you may lead them on to perfection.

2. Our text affords another proof of the doctrine of Christian Perfection. *Another proof did I say?* Yes, a whole class of witnesses, even all who bear with propriety the appellation of *fathers*. If what we have said of little children be correct,—if they are so called to mark them as imperfect Christians, then young men will be a class higher; and fathers, having been trained the longest in the school of Christ, will be found without spot, and blameless, and possessing an unimpeachable character. In a word, they will be found perfect Christians. This the ministers of the Gospel should see, and labor to promote,—and their labor shall not be in vain in the Lord. Labor to bring the church to perfection, must be pleasing in the eyes of the

Lord, and, more than every thing else, will confound her enemies. Thus the way is open for them to go on unto perfection. But who will rouse them to a sense of their duty and privilege?

THE PERFECTING OF THE SAINTS THE GRAND OBJECT OF THE GOSPEL MINISTRY.

The writer of the following short essay, has long had a desire to contribute something more efficient than has yet been done, to the internal beauty and prosperity of the church. That so few and feeble efforts are made by the church, and the ministers of the gospel, to raise the standard of Christian perfection, has long been a source of grief, but not of despair. He has long been convinced that the time would come when the cause of holiness would revive in our land, and he knows no reason why we should not look for the truth of that observation made by Mr. Charles Wesley to his brother John: "You will live to see instances of sanctification as frequent as those of justification."

There are two objects which the ministers of the gospel should always keep in view—the enlargement of the church, and the perfecting of the saints in holiness. At this time it appears that we ought to turn our attention more particularly to the internal state of the church, and endeavor to make her *all glorious within*. And we should do this the rather, because, when the work of holiness revives in the church, the work of God revives in all its branches.

We cannot look into the gospel without being convinced that it was the design of Jesus Christ, in coming into the world, to recover mankind out of the snare of the devil, and restore fully the image of God which he had lost in the fall. While many deny that man is a depraved creature by nature, and of course deny that he needs a change of heart, others, who admit that he needs a change, yet limit it to what was done in the first moment of conversion, and deny that it can be perfected in this life. Of course they have no sufficient motive to seek a perfect cleansing from all sin while in the body. Ministers and commentators, who ought to teach and enforce a different doctrine, have fallen into the same error, and the consequences are, the love of many waxes cold; many become lukewarm; many backslide; many irregularities prevail among Christians. Now the cure or preventive of all these evils is found in the sanctification of our nature.

This doctrine, then, should be preached and enforced on all Christians; and it is truly lamentable that those who cannot deny our obligation to be holy, should, nevertheless, put stumbling blocks in the way of the weak and the blind.

The importance of preaching and enforcing the doctrine of Christian perfection was never greater than at present. Notwithstanding all the great things our God has done for the Church within fifty years past, her light is only as the light of the moon; but this doctrine would soon increase it to the brightness of the sun, and make her terrible as an army with banners. This doctrine nearly every Methodist minister and member professes to believe. Here, then, a great part of their difficulties are already overcome. Here is a large body of Christians prepared for the work. Many of them would instantly rise and go forward, with proper encouragement

and assistance from their ministers. The great Shepherd of the sheep has repeatedly enjoined it upon his ministers, to *feed his sheep and lambs*. And to feed them is to instruct them in every thing necessary to be known, and to lead them into his ordinances, that they may be holy, as he is holy. The ministers of the gospel are workers together with God, in building up the church a holy temple to the Lord.

May the writer be permitted to suggest a few things to his brethren in the ministry?

1. Let every preacher make the work of sanctification a distinct, though not an exclusive object in his charge.

2. Let them preach this subject in all the societies.

3. Let them make it the subject of conversation with the members. By conversation they will learn what objections still lie in the way, and what particular instruction is needed.

4. Let them appoint days of fasting and prayer, when they think proper, beside those appointed by the Church, for the revival of this work; and when any are convinced of the necessity of sanctification, let them meet the preacher an hour, once a week, for conversation and prayer.

5. Let the preachers pay the same strict attention to every circumstance of this work, as they usually do to the work of conviction and conversion; looking out the seekers of it; following them with their exhortations and prayers; making them the subjects of prayer in a similar manner as they do those who are convinced of sin, and they will not labor in vain.

6. Let those preachers who enter upon this work, give their method, and the result of it, through the Christian Advocate and Journal, and other periodicals.

7. It is owing to our not pursuing this work regularly and systematically that we have no more success in it. It is not the occasional or incidental mention of sanctification, or now and then preaching upon the subject, that will accomplish the object; but the giving line upon line, and precept upon precept, here a little and there a little.

8. To conclude. Let us immediately enter upon this work, and pursue it with constancy and zeal; and it will soon be said to the church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!"

T. MERRITT.

P. S. The above was written rising of twenty years ago, but has not been published till now.

THE HOPE THAT PURIFIES.—The nature of this hope may be described as a delightful expectation of seeing Christ as he is. Whoso fixes his mind upon the *holy glory* of the great Redeemer, as an object of supreme attraction, will hope to *resemble* as well as *behold* him. The natural influence of this hope will be to purify. The man who cherishes it will strive to be clothed upon, with that glorious moral likeness. He will always be aspiring. Not satisfied with any degree of present attainment, his language naturally is, "I shall be satisfied, when I awake in thy likeness." Christian reader, is this your hope?

From the Oberlin Evangelist.

THE SPIRIT ENTERING INTO GLORY.

Long, long had he lingered on eternity's shore,
And waited for the last pang of life to be o'er.
Fain would he exchange his earthly abode,
For the mansions of glory—the city of God;
Though, e'en in the conflict of his dying strife,
His spirit drank sweetly at the fountain of life;
Yet he longed to depart, that he fully might prove
The richness and glory of pardoning love.

'Twas one Sabbath morn, just at dawning of day,
When the sweet voice of Jesus called him away.
"The day of redemption has opened on thee,
To-day thou shalt sup in my kingdom with me."
Delighted, enraptured, he hasted to go,
And scarce passed a thought on things here below;
Now he treads the dark valley—but he is not alone,
For a convoy of angels are leading him home;
And upward they guide him through regions of light,
Till the gates of Jerusalem burst on his sight.
All is brightness—all glory—a city of gold;
Its walls are of jasper—of lustre untold;
Its gates are of pearl—all is holy and pure;
Its beauty is fadeless—its bliss is secure.

All enraptured he gazes—then exclaims, "Can it be,
That these mansions of glory are open to me?
Can it be, that I, a vile worm of the earth,
Am an heir of this glory, of heavenly birth?"

His angel guards smile on the spirit thus blest,
And their looks speak a meaning by tongue ne'er expressed.
And now the bright portals are wide open thrown,
And ten thousand glad voices welcome him home.
And the high courts of heaven with sweet music ring,
And this is the song that those pure spirits sing:

"O welcome, thrice welcome to thy seat above,
Thou redeemed one of Jesus, thou child of his love;
Thy warfare is over, thy race is now run,
Thy foes are all vanquished, thy victory won."

Now Jesus accosts him: "Faithful servant, well done;
Come enter my joy, and sit down on my throne."

Then with bright golden harps they strike the sweet strain:

"All glory to Jesus, the Lamb that was slain;
For thou hast redeemed us, with thy precious blood,
And exalted us princes, and priests to our God."

The redeemed one of earth can but love and adore;
This is heaven. He can ask—he can wish for no more.

For the Guide to Christian Perfection.

MR. EDITOR,—Permit me to give your readers a short article on the subject of Christian Holiness ; a subject which ought to characterize every religious periodical issued from the bosom of the Methodist Church. And as your little monthly sheet is designed especially for the advancement of the Church in holiness, I hope it will be well seasoned with doctrinal, experimental and practical articles on this subject. The term holiness is an equivocal term, applying to God, to angels, and to pious men. Christian holiness does not consist in being absolutely holy. Absolute perfection belongs alone to God the Father, Son, and Spirit, who is infinitely holy above all creatures, and is called, by way of distinction, “The Holy One.” But fallen men may become holy in an accommodated or evangelical sense, by partaking of the divine nature, whereby the soul is created after God in righteousness and true holiness. There is a perfection in nature—in the animal, vegetable, and mineral kingdoms ; for we say of the various species of animals they are perfect in their kind ; and so they are ; and so we may say of the different kinds of vegetation and minerals. Is there a perfection then in nature in all the diversity of God’s creation, and not in Christianity ? Is there not a perfection, too, in Christian holiness, to which men may attain in this life ? Yes, verily, it is the privilege and duty of men to be holy here—even in this life—but all the holiness, which men do or shall enjoy in this world, or in eternity, is derived from God’s holiness, and may be obtained by faith. This perfection in holiness, according to Scripture, not only consists in an entire self-dedication, or setting apart, of soul and body, and all that we have and are to God, and his service ; but in saving us from the guilt, power and in-being of sin—in cleansing us from all unholy passions, desires, appetites and tempers—also, in the fullness of God’s love shed abroad in the heart by the Holy Ghost, which is given unto us. This is what we understand by experimental, Christian holiness or perfection, sometimes called sanctification, and perfect love. This is the doctrine every where taught in the scriptures of truth ; an experimental and practical knowledge of which we must possess, or we cannot enter into the kingdom of God.

The inquiry then arises, How shall we obtain this inestimable blessing ? Answer, We must seek for it—we must feel conviction for it. Can we convict ourselves ? No ! the Spirit must impress the necessity of this great blessing upon our hearts. Shall I then be to blame if God does not convict me of its necessity ? No ! But has not God already convinced you of its importance ? Let me here inquire into the state of your feelings. Do you not, or have you not

felt the remains of imbred corruption in your heart? The rising of anger, pride, envy and malice? Do not unbelief, impatience and fretfulness, sometimes trouble you? Do not passion and appetite, occasionally, war with enlightened conscience and judgment? If these enemies are not all slain, the spirit will discover them unto us. A sense of them remaining in the heart, with a desire to be rid of them, is conviction for holiness. O how destroying are those inward enemies to vital holiness. Conviction for holiness in the hearts of those who are justified by faith, does not rise from a sense of guilt, but from a sense of remaining imbred corruption in the heart; being conscious, that while these roots of bitterness are springing up in our hearts, we cannot glorify God as we ought. An enlightened view of the remains of imbred sin often produces deep conviction, and not unfrequently agony of mind. But what kind of conviction is necessary for us to have in order to seek the great blessing of sanctification successfully? We must first feel that we are at a great moral distance from God; for truly we are, if the body and roots of sin are not destroyed. If not in our words and actions, we are in our thoughts and feelings.

Secondly, We should earnestly desire holiness, if we expect to obtain it. Many Christians realize that they possess the remains of corruption, but have no particular desire to get rid of it. They believe in its reality, but not in its immediate necessity. But the Psalmist says, *My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.*

Thirdly, It is not enough to earnestly desire this blessing, but we must resolve to seek it, if we ever expect to have it. Many have even desired and longed after it at times, but have not found it, because they would not come to a resolution to seek it with their whole hearts. There is no progressing towards this blessing until there is decision of mind by the grace of God to seek it. Says the Psalmist again, *Early will I seek thee.* Here the Psalmist resolved early to seek his God.

But again, we must put our resolutions into practice. Not a few have even resolved to seek for the blessing of entire sanctification, and gone back; they have not carried out their resolutions; they have come to the cross and looked at it, until it was magnified into a mountain, then fearing, fled from it and lost the blessing. Some have resolved and sought, but found not, because they have sought it by works and not by faith; and thus stumbled at the stumbling stone. One class of professors have imagined the blessing to be what it is not; therefore, they think they cannot obtain it. Another class have felt its necessity, but while waiting to make themselves better, have lost sight of the mark. This we cannot do; if we tarry till we are better, we shall never come at all. Then let us venture as we are,

by simply relying on Christ by faith in his blood. But, says one, I am so sinful and unfaithful, that Christ cannot save me. But Christ came to save sinners, therefore you are a proper subject for salvation. Inly believe, and ye shall receive the thing ye ask for: for Christ is a greater Saviour than you are a sinner. But I am so unworthy, Christ will not save me. Truly you are unworthy, but Christ is worthy; for he died for you. Then come with all your unworthiness. But I must feel more conviction, before I can come to Christ for full salvation. Conviction cannot save you. You must embrace him by faith; by taking God at his word; by relying firmly and steadily on the promises relating to holiness, believing that he is not only able, willing, and ready, but that he does perform the great work, while you are asking and relying on his mercy for it, and you shall have it. Your sins would all vanish, were it not for your unbelief. Your holding back fastens unbelief to your heart, but the simple exercise of your faith will nail it to the cross. Surrender, then, the last idol; yield up your heart to God without any reserve, and lie passive at his feet with a humble trust in his merits, and then will the winds cease, and a great calm will ensue. You will then learn the truth of the scripture: if you ask for bread, Christ will not give you a stone; neither if you ask for fish, will he give you a scorpion: but he will give you the very thing you ask for. Christ says that for whatsoever things ye shall ask when ye pray, believe that ye receive them, and ye shall have them. May the God of heaven enable us all to ask for perfection in holiness, that it may be given; so to seek that we may find; and so to knock that the door of salvation may be opened unto us.

HORACE MOULTON.

From the Oberlin Evangelist.

EXTRACTS OF LETTERS FROM A CLERGYMAN TO HIS WIFE. No. 6.

MY DEAR—I trust that yesterday (Sabbath) was a day of rich blessings to your soul. Are you realizing more and more of the *in-dwellings of the triune God*? Is this daily becoming more and more of a *reality* to you?

I have been reading with much interest the 14th chapter of the gospel by John—particularly from the 18th verse to the close. Please turn to it, and you will see that Christ, after hinting in the 19th verse that he should continue to be seen by his disciples after he was removed from the world, declares plainly in the 21st verse that he will *manifest* himself unto those that keep his commandments. This excites the astonishment of “Judas (not Iscariot)” and he inquires,

"Lord, how is it" (how can it be) "that thou wilt manifest thyself unto us, and not unto the world?" Then observe how kindly and fully the blessed Saviour, in the 23d verse, explains the mystery to the anxious disciple.

"If any one love me, he will keep my words, and my Father will love him, and we will come unto him and *take up our abode with him.*" O, what a promise is this! And there can be no deception about it, for it is from the lips of Christ himself. It would seem as if nothing could be added to heighten the effect of this charming promise; but hearken to the announcement which follows in the 26th verse: "But the Comforter, which is the Holy Ghost, whom the Father will send in *my name*, he shall teach you *all things*, and bring all things to your remembrance whatsoever I have spoken unto you." Observe, the Holy Ghost was to be sent in the *name* of Christ—as it were in the *place* or *stead* of Christ—to be to the disciples *all* that Christ had been. Now is this the actual meaning of this promise? If so, *what a truth!* Christ has gone, but *ANOTHER* has come—one who does *all* for us that Christ would or could do if he were still on earth.

O, if the Saviour had gone—taken his flight to his own heaven—and left no substitute behind—I had almost said it would have been worse than though he had never come. It would have been as if the great orb of day, after he had dawned for the first time upon the earth, and rolled up to mid-heaven, scattering darkness and pouring a flood of light over mountain and valley—had suddenly set in night, never more to rise. But the *Comforter* came, and who can utter the full meaning of that word, and who can portray the blessings of his coming? Nor is this all! Is *Christ* doing no more? After giving such a Comforter, does he dismiss all personal concern in the work of redemption. Look a little farther down to verse 28th: "If ye loved me, ye would rejoice because I said I go unto the Father; for my Father is greater than I." What does this mean? It is as though he had said, "Ye ought to rejoice because I am going to the Father, for my Father is greater than I. In my office relation, I am merely a mediator. He is the Sovereign, and now I go to *intercede* with him for you; I go to be your constant Advocate at the court of Heaven, where I can accomplish for you more than I can by remaining with you. Ye ought to rejoice at this." Yes truly—for this is the best of all. Just see what a wonderful and admirable arrangement has been made for our sanctification, preservation, and final redemption. The Holy Ghost is sent down to take the charge of us, and to "teach us all things," while Christ, our crucified Friend, has gone to stand before the Father, with his wounded side and his pierced hands and feet, to intercede for us! And hark! from the right hand of the Father, from the midst of the excellent glory, He

sends down the proclamation, "If any man sin, he hath an Advocate with the Father, Christ Jesus the Righteous." Amazing plan! infinite mercy! matchless grace! If such is the divine scheme, devised for our recovery from sin, shall we ever doubt the power of God to keep us? Think of the scheme again. A divine Comforter with us—a divine yet humble Advocate with the Father—a fountain of blood on the one hand, a "fountain of living waters" on the other, and an ocean of love all around! Who will famish with thirst, when he may drink abundantly? Who will shrink into the littleness of self, when he may float for ever on the boundless ocean of love?

For the Guide to Christian Perfection.

MOTIVES TO SEEK PERFECTION.

MR. EDITOR.—With your permission, I will lay before your readers some of the motives which should influence them to seek the entire sanctification of their moral natures. The Guide has done a great amount of good already, by bringing this subject distinctly and fully before the Church, and holding it there; and you have my best wishes for the success of your labors, now in the evening of your life.

The experience of entire sanctification is to every understanding believer, a subject of great importance; and the better it is understood, the better shall we be prepared to appreciate it, and to seek after it.

But here I would premise, that this state is not to be sought so much from the fear of going to hell without it, as from a sense of duty to that gracious Being who has made provision for it in the gospel, and who, of course, has made it our duty to seek for it.

Nor is it necessary to seek this blessing under the impression that it is a greater blessing than justification. Both are unspeakably great and precious blessings. In justification, our sins are pardoned, and our relation to God changed; so that from being enemies, we become children and friends of God. At the time of our justification, a change is commenced in the moral dispositions and affections of our nature. In sanctification, that change is perfected.

Let the Christian seek entire sanctification for the glory of God, and the honor of his divine Master. Such a motive is pleasing to God, and elevates his own soul. The glory of God is the highest motive that can influence an intelligent creature. Never can you glorify God as when you are cleansed from all sin, and have the presence and the prevalence of all holiness.

It is your high and exalted privilege, a privilege given you by

God through the Son of his love, that you should be holy in all manner of conversation and godliness, yea, and be *filled with all the fullness of God*.

To be holy is your duty as a responsible member before God. God requires it of you. He says, "Be ye holy, for I am holy."

Holiness will greatly promote your own happiness; and you have a right to seek for happiness as connected with holiness; just as you may avoid misery when it is connected with sin.

The spirit of holiness dwelling richly in you, will greatly promote your activity and usefulness, both in the church and in the world. This will be taking to yourself the whole armor of righteousness on the right hand and on the left, with which you shall add to your strength, and obtain new victories over the world and the devil, even after the flesh (corrupt nature) is all purged out of your heart.

Finally, Christian reader, this doctrine is the salt of the church. It both *cures* and *prevents* evils. If ever there was a call for a revival of the work of holiness in the church, it is at the present time. This will harmonize the views and feelings of God's people; it will edify and enlarge the church; and, in particular, it will tend greatly to extend that blessed work of sanctification which has of late so happily commenced in several evangelical denominations.

A. D. S.

For the Guide to Christian Perfection.

MR. EDITOR.—I have taken an early and deep interest in your "Guide to Christian Perfection." I hope it will be sustained—ably sustained, and do much good. For a while past, I have felt it my duty to write something for it, hoping thereby to interest and profit at least some of its readers.

I love the doctrine of sanctification—entire sanctification in this life. It is amply interesting and delightful, as well as important and necessary.

Notwithstanding its excellencies and importance, there are a great many persons, and some professing Christians, who doubt or deny its attainableness in this life. Perhaps some of this class read your "Guide;" if so, permit me to say a few words to them.

Do you not believe a man must be sanctified in *this* life, in order for a reception into heaven? But *when* is a man to be sanctified? Just as his soul is leaving the body; or at any time when he will seek for it? You say the former; but pray tell us why. Is not God as able and as willing to sanctify us now as at any future time? Or does sanctification suppose and imply a state of purity and holiness

inconsistent with a state of trial and temptation? We think not. What is sanctification? Let us understand the term. It is nothing more, and certainly nothing less, than loving God with all the heart, soul, mind, and strength; and our neighbors as ourselves. And cannot a man do this? Certainly he can, for God commands him to; and he could not command what is impossible.

The fact is, you associate with sanctification so much that does not belong to it, as to make its attainment difficult and impossible. Take the Bible, not human reason for your guide, and let its commands, provisions, promises and examples in relation to this subject, elevate the standard of Christian perfection to its proper height.

There is another class of persons, who, though they believe in the doctrine as scriptural, important and attainable, make no persevering effort to attain to it. There are thousands of this class, in our church and in others. Some of them have much and deep convictions on the subject. At times, God takes off the veil from their hearts, and shows them the pride, anger, self-will, &c. that lurks within. They then resolve to seek for a clean heart; mourn over their inbred corruptions, and inquire how they may attain to that most desirable state. But alas! how many of them, after seeking awhile, become discouraged, and give it up, until God again calls up their attention. Others have but little conviction, and make but feeble, if any, efforts in relation to it. They have erroneous and confused ideas respecting its nature, its extent, and the means of its attainment; consequently they neglect it altogether. O, how many hundreds and thousands live without the blessing of sanctification, when they ought and might be sanctified. Some of them are ministers of the Gospel. Their influence and efforts are moulding the characters and directing the steps of immortal souls. What is more necessary than that they should love God with *all* their hearts; be holy inwardly and outwardly, and stand clear in the blessing of entire sanctification? They are bound to preach this doctrine, but how can they do it as they ought, unless they enjoy it themselves?

O, the importance of a *holy and sanctified* ministry. Eternity alone will disclose its importance.

Think, my brethren, what depends upon us. The eyes of hundreds are fixed upon us, watching what we do, and how we do it. Their salvation, in a certain sense, is in our hands. Our knowledge, experience and practice may be the hinge on which will turn their everlasting destiny. O solemn thought! O fearful responsibility! If we are cold and dead in the pulpit, inconsistent in our lives, and deficient in our experience, we shall communicate the same spirit to others, and be held responsible for the consequences. We ought, therefore, to be holy and devoted; humble and faithful. We ought to seek, attain, and then *live* the blessing of sanctification. Then

would our examples shed a light upon the darkness of the world, and bring many to a knowledge of the truth. As *private* members of the church, also, it is important we should be sanctified; should experience, enjoy, and live the blessing. How much easier it would be to overcome the wicked one; and doing our duty, it would prevent the most, if not all, of those "ups and downs" that we so often have; it would give constancy and regularity to our enjoyments; stability to our religious purposes; and efficiency and success to our Christian efforts. What an influence there is in a holy life. It operates secretly, powerfully and extensively. O then, my Christian friends, wake up. Inquire after your high, blood-bought privileges. Seek for that great, good, and best of all blessings—*entire sanctification*; and seek till you find it. Be not discouraged. As for *you*, the Lord *designs* to give it to you. Only seek, pray, live and believe for it, and it is yours. O——.

The following communication exhibits some of the delicious fruits of holiness. It was written a few months since in a lady's Album, in this city, by a member of the Illinois Conference, who is a Missionary among the Indians. Br. Copway is himself the son of an Indian Chief.

As I roamed on the wild waste—in the dark woods—far from the ways of God—unconscious of my end, and to what purpose I lived on earth—my bow I loved—the war spear I had was my delight—and the tomahawk I skillfully wield—a native of the woods, a wild untutored boy—among the wolves I made my bed—while on my native hills I hunted the game, over the northern streams.

I heard a voice—I saw a man—a lamp in his hand—borne by the wings of love—amazed, I looked. Beauty was his form—his eyes spoke—that it was a Friend. O! it was the messenger of Peace—on me he gazed—on me—he came and bade me eat. O! it was sweet to my taste—religion. Soon my blanket fell, my bow was gone, arrows lost, spear broke, and buried the tomahawk.

He clothe me, he gave me sword, shield, breastplate and arrow for the war. He gave me lastly wings of love and bade me go—fly—where? where human feet have trod the soil—tell of the true God—tell them of Christ's life, death, resurrection and ascension—tell of the great feast for "all nations." From my native home I flew to the wild waste of the west—blow—blow the jubilee—as I told of free and full salvation. Hail—hail echoed in the woods—glory to God—poor Indians are on the wing—revenge, war is ceasing. Pray—O pray for me—for I want to live and die a poor wandering missionary, that I may at last receive a crown of unfading glory at the right hand of God.

GEORGE COPWAY, *alias* KAH-KE-KA-KAH-BOWK.

For the Guide to Christian Perfection.

DEAR BROTHER.—A year or two since, I requested a pious sister to give me some account of her Christian experience. This request has been complied with. I now have several communications upon this subject on hand; and I propose to select such portions as have a direct bearing upon the subject of holiness, and forward them to you for publication in your excellent Guide, should they be judged suitable for your columns.

H. B. SKINNER.

East Cambridge, April 21, 1840.

I now began to reflect upon the *duties* and *privileges* of the Christian. I saw that the "commandment was exceeding broad;" that it required holiness, both in the "inner, and in the outer man."

About three months after I obtained the forgiveness of my sins, I resolved in earnest to seek for the blessing of holiness. I first endeavored to obtain a suitable conviction of inbred sin. I soon found that I had not been saved from pride and unbelief, though I do not remember that I have felt the risings of anger, from the time of my conversion. I was not at that time so fully convinced of the evils of my heart as I have been since; yet I sought for the blessing; I wept, and prayed; and after a severe struggle, was enabled to lay hold upon the promise, "Faithful is he that hath called you, who also will do it."

Here memory fails to retrace, and but for the help of some writings, written about that time, I should not be able to proceed; and even now, with all my available helps, I shall never be able to do justice to my feelings. I felt to sink into nothing before the Lord, whilst he was my *all* and in *all*. My whole soul seemed filled with love to *God* and *man*. I could feel

"The sacred waters gently roll,
And full salvation flow."

I walked in the "light, and the blood of Jesus Christ cleansed me from all sin." My poor sinful heart had been washed in the crimson tide, and thus saved from its moral taint.

But I was very soon brought into condemnation, by refusing to bear my cross in a public meeting. I felt that by so doing, I had grieved the Holy Spirit. Now I saw clearly, that the way of holiness was a straight and narrow way; that it admitted of no deviation from the path of duty. I, however, tasted the word of the Lord to be sweet: "If any man sin, we have an *Advocate* with the Father;" but my great besetment was an unwillingness to bear the cross; and on this rock I made shipwreck. My confidence was gone, and I again lived

beneath my privilege. But *O the wretchedness of my heart* ; I will not attempt to describe it. I could only say,

“ Here I repent and sin again ;
Now I revive, and now am slain :
Slain with the same unhappy dart,
Which O, too often, wounds my heart.”

I still felt the need of holiness, but did not believe for it. My confidence was gone.

The next year following, we were favored with a visit from a young brother in the ministry, who enjoyed this priceless treasure. His *prayers, exhortations and sermons* were truly of a melting character. At the age of fifteen he experienced religion, and soon after obtained the blessing of holiness.

I now gathered fresh courage, and once more resolved to ask the Lord for a pure heart. In a short time I gained my lost evidence of a sanctified state. For months I walked continually in the “light of his countenance,” and could say, “I live, but nevertheless not I, but Christ liveth in me ; and the life I now live, I live by faith on the Son of God.” My closet duties were sweet ; the class and prayer meetings were “seasons of refreshing ;” and the duties of religion, I prized and relished. I loved to dwell upon redemption’s theme. *Holiness* was my constant motto ; in a word, my life was as an earthly heaven.

“ Butter and honey I did eat,
And lifted up on high ;
I saw the world beneath my feet,
And rode upon the sky.”

Yours affectionately,

D. BARKER.

EXTRACTS

From the Journal of J. B. Taylor, while in College.

[His experience and holy living is an example worthy the imitation of every student, and every Christian.—ED.]

“ July 6. Had a sweet, melting, exulting season at the hour of evening prayer. My soul leaned on Jesus, and breathed forth its tender ejaculations: ‘O Jesus—Jesus—sweet, loving Jesus.’ I longed evermore to sit at his feet.

“ In view of our evening meeting, I committed all into his hands, where I left myself, and felt that, let God do with me as he would,

even if he sent me to hell, I would not get out of his hands. It was so good to be at his disposal. Had a solemn meeting. Brother T. attended with me. About thirty young ladies present.

"Heard the other day that my dear friend L. P. had entertained a hope, and is now a professed follower of Christ. For him, as for no one else, have I prayed. Many an agonizing struggle have I had before my God on his account—some of which have been recorded. Wrote him a letter.

"July 8. Sunday. Yesterday received intelligence from my brother K. of the dangerous illness of my dear sister M. To-day a letter from my sister E. conveys similar intelligence. Probably ere this she is a disembodied spirit. Well—my soul says, *well*. For, in view of this providence, I have been sweetly refreshed by the assurance that God omnipotent, and a God who is infinitely wise and benevolent, reigns. This to me is enough. I melted at the thought into tenderness of love, and with the sweetest confidence placed my all on God. I could commend my sister to God—her companion and little one. So, too, of my parents, and brothers, and other sisters. I do not feel afflicted, but I rejoice that God reigns without a rival. I would not for a universe take either myself or my friends out of the hands of God. To die in Christ I believe to be great gain. For myself, I have longed to die. Even to-night, I wished to die, that I might see Jesus, whom, having not seen, I love. I desired to be introduced to angels—seraphim and cherubim—principalities and powers—orders of beings of whom we know but little; and then to see all the saints. I was willing to let my body go into the grave. And the thought of a HEAVEN OF HOLINESS, is my solace. The thought of Jesus, as 'the resurrection and the life,' went to my inmost powers, and sweetly and meltingly comforted me. I believed in him as my risen Saviour, and that I should also rise, having a glorious body like his own. Amen, and amen.

"July 13. This has been a day of fasting. To me, at the evening offering, it was a season of *fasting*; for my soul fed on bread from heaven. My soul reposed itself, and wished to lie at Jesus' feet. I felt unusual unworthiness before God. Yet I could tell Jesus that my soul hung upon him. My soul seemed to clasp him in the arms of love. I asked for a broken heart, and a broken heart was given to me. I asked for a contrite spirit, it was directly given me. O how my soul longed to drink in the Holy Ghost. A flame was kindled. My great desire was to be like Christ. In view of speaking to my fellow-men, I longed for a heart like Christ's, to weep over them, and to have my bowels melt with love. I think I could appeal to God, and say, what is there that would induce me to labor for souls, but the prospect of glorifying thy great name. I felt a jealousy for the name of God, and wished honor to come to it. I felt, too,

much like a little child, before my heavenly Father. Abstinence to-day has wrought good to the inner man. Had some touches of his love in a grove of woods, whither I resorted early this afternoon.

"July 18. Had good news from afar. Brother T., who came from Princeton, has seen some of my friends there, and in the neighborhood. The little band which I so often met at Mrs. —, are on their advance heaven-ward. It seems that Miss Sarah W. died in triumph, singing, 'O may I worthy prove,' &c. My dear friend Mrs. L. too, has gone. The associations connected with days past, and the review which brother T.'s conversation awoke, led me to a precious and exceedingly happy season before my God. My soul melted with grateful acknowledgment for God's goodness towards me, and to them. Was greatly humbled and prostrate before God, and was glad. Walked out into a retired spot, and paced the ground. My heart-breathings were after God, the living God. 'Sweet, loving Jesus,' sounded from my lips, while I meltingly contemplated my dearest Lord. I longed to go and be with him. Angels were very dear to my heart. I felt a love for the dear and holy spirits. Sin appeared *exceedingly odious*. Afterwards, had a pleasant season below stairs, in urging one and another to a holy life. Happy, happy, happy in God. Praise, praise, praise the God of my salvation!"

For the Guide to Christian Perfection.

THE CRY.

Wouldst thou be cleansed from every taint
Of grievous and defiling sin?
And is it truly thy complaint
That vileness lurks within?

And do thy heartstrings wail thy wo?
And pants thy spirit to be free?
And do outbreathings hourly go
For perfect purity?

Alone, alone, and passion tost—
Though rescued from destruction's brink—
Still on the seas where souls are lost,
And fearing thou shalt sink,

Spake to thy sins the Voice that charmed
Judea's waters once to rest—
And is not *all* the tempest calmed
To silence in thy breast?

Hear! for 'tis easy to the heart
That meekly sits, of Christ to learn ;—
Words, that to darkness light impart,
In such shall clearly burn.

“ Below thy raging sins sink down,”
Nor heed their stormy strife above ;
Thou shalt not meet a Saviour's frown
Within his arms of love.

Down, down in dust !—the only place
For lips that press despair's full cup ;—
Thence the strong arm of sovereign grace
Shall quickly raise thee up.

Humility, at Jesus' feet,
In wondrous beauty stands confest ;—
Take by thy Lord the lowest seat,
A weeping, welcome guest.

'Twas on the mount the *pilgrim grew
A boastful man, and proud and vain,—
But in the vale he had sin's view,
And was a child again.

Trust Him who *saves*, to *cleanse* thy soul ;
To limit boundless love beware !
Grace that begins, completes the whole ;
To prove it be thy care.

“ For holiness !” goes up the cry ?
’Twas mine, is mine, and still shall be ;—
Yet when I'm humble Christ is nigh,
And blessed purity.

WILLIAM B. TAPPAN.

For the Guide to Christian Perfection.

BROTHER MERRITT,—I noticed something in the closing article of No. 2, like this. “ I fear there are fewer instances of sanctification now than formerly.” I said in my heart, not so. I think the number is increasing. I will tell you a little of what the Lord is doing on this (Canaan, N. H.) Circuit. And though this land of Canaan may not

* Pilgrim's Progress.

flow literally with milk and honey, I will assure you there is some good fruit. And first I will tell you some of the dealings of God with me. After living in a justified state twenty-three years, or (I might say) in unbelief, I went with my companion to the Bristol Camp Meeting. I felt a desire that I might be made holy ; but so strong were my habits of unbelief, that I hardly dared ever to expect such a blessing. We went on to the ground, and found that the meeting had commenced in the spirit. Almost every prayer seemed to be, "O Lord, cleanse my heart ; make me holy ;" and I felt a desire to be made clean by the blood of Christ, as I frequently had for years. On Wednesday, a thought came into mind like this. Now the Lord never would beget in me an anxious desire for this blessing, if he was not willing I should have it. He is willing. I will come and claim it. The next morning we met together in the tent for a prayer meeting, and a request was made by a good brother, that those who felt particularly anxious for the blessing of sanctification, might manifest it, and they should be made special subjects of prayer. I arose, with a number of others, told them I desired this blessing, that I believed God was willing I should have it, and felt that I was unprepared to be useful without it. We knelt down, and while prayer was offered up, God gave me power to lay hold of that faith which enabled me to say from the heart, "Lord, I can believe ; Lord, I will believe ; Lord, I do believe." The blood of Christ does cleanse ; it cleanses now, this moment. I felt that my heart was purified and made clean. But still I waited for the fulfilment of this promise : "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I was not filled. A sermon was about to be preached, and I sat in silence ; but soon I was filled with glory and with God. When the sermon was concluded, I arose and said, "I feel that I love the Lord with all my heart. I have not a doubt of it. I know it is so ; for I feel the direct witness of the Spirit." O, thought I, what a blessed tent's company we have. Six or seven had received the blessing of perfect love ; others were groaning for full redemption, and two others had received the witness of the Spirit the week before, at Norwich. After I came home, I felt a great anxiety that my brethren in class might be sanctified ; but felt a spirit of prayer more especially for our class leader. After I had prayed about five weeks, the Lord showed me it should be according to my request. Early in the morning, before I arose from my bed, I felt this promise was applied to my heart : "Ask what you will, and it shall be done." I said, "Lord, I ask the full salvation of our class leader." I felt that God was pleased with this request. I said, "Lord, it must be so ; it shall be so. Thou hast promised it ; and I hold thee at thy word." This brother has since told me that he never really felt in earnest to be sanctified wholly, till that morning

of which I speak. He is still thirsting for all the fulness of God. Brethren, this good spirit is working like leaven; and new witnesses are testifying that the blood of Christ cleanseth from all sin. Many are hungering and thirsting after righteousness. I pray that the church may be purified.

C. HEATH.

Canaan, N. H.

THE PURE IN HEART SEE GOD IN ALL THINGS.

The pure in heart see all things full of God. They see him in the firmament of heaven, in the moon walking in brightness, in the sun when he rejoiceth as a giant to run his course. They see him making the clouds his chariots, and walking upon the wings of the wind. They see him preparing rain for the earth, and blessing the increase of it; giving grass for the cattle, and green herb for the use of man. They see the Creator of all, wisely governing all, and upholding all things by the word of his power. O Lord, our Governor! How excellent is thy name in all the world!

In all his providences relating to themselves, to their souls or bodies, the pure in heart do more particularly see God. They see his hand ever over them for good; giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing all the circumstances of their life, according to the depth both of his wisdom and mercy.

But in a more especial manner, they see God in his ordinances. Whether they appear in the great congregation, to pay him the honor due unto his name, and worship him in the beauty of holiness; or enter into their closets, and there pour out their souls before their Father which is in secret; whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of that bread, and drinking of that cup, "show forth his death till he come" in the clouds of heaven: in all these his appointed ways, they find such a near approach as cannot be expressed. They see him, as it were, face to face; and "talk with him as a man talketh with his friend;" a fit preparation for those mansions above, wherein they shall see him as he is.—WESLEY.

GUIDE

T O

CHRISTIAN PERFECTION.

VOL. I.

JUNE, 1840.

NO. 12.

For the Guide to Christian Perfection.

DEAR BRETHREN AND SISTERS IN CHRIST,—I consider it not only a duty, but a privilege, to speak of the great goodness of God, toward one of the most unworthy of his children. For some months past, I have enjoyed that peace in believing, that deliverance from the bondage of sin, which I once supposed could not be enjoyed in this life. My highest expectations are more than realized, and I am fully convinced, from scripture and my own experience, that “this is his will; even our sanctification.”

In the year 1829, during a revival of religion in my native place, I was awakened to see my danger while out of Christ, and enabled to lay hold on the hope set before me in the gospel. Christians seemed very near, and I felt it would be a privilege, publicly to unite with the people of God, thus placing myself under the watch and care of the church, which I felt I much needed, being young in years, as well as in Christian experience. I spoke of my feelings to our pastor, who, in accordance with the customs of the church, thought it proper that some time should elapse, previous to my making a public profession. I was much grieved, that I must for a while remain out of the pale of the church; but believed it perfectly right, and my duty cheerfully to acquiesce. At the expiration of some four or five months, it was expected that I should unite with the church; but alas! ere this I had left my first love. I had not so clear an evidence of my acceptance as at first, and I refused to go forward in the discharge of this duty. The truth was, I had received Christ as my justifier, but not as my sanctifier. It had never occurred to me that I might be saved from all sin; and indeed had such a thought crossed my mind, I should have considered it presumption in the extreme, so great was my ignorance on this subject. Though frequently urged to confess Christ before men, I lived in neglect of this duty for two years, when I united with the Congregational Church in R——, and for several months enjoyed much of the divine presence. But at length my love began to decline, and I became a backslider in heart.

Three years from this period, while laid upon a bed of sickness, I had ample time to review my past life; and the review gave me little satisfaction. With bitter repentance did I look upon my heart-wanderings and backslidings from God, and earnestly did I seek pardon for my past unfaithfulness in the cause of Christ. God,

of his infinite mercy, was pleased to speak peace to my troubled soul. Death now seemed near, and I rejoiced greatly in the prospect of a speedy deliverance from the corruptions of my sinful nature, and an entrance to the regions of perfect purity and holiness. With St. Paul I could say, "to die is gain;" but I could not say, with that holy Apostle, "to live is Christ." I felt to live was to sin, and therefore I earnestly desired to be taken out of the world; not knowing that I could be "kept from the evil that was in the world." But my time had not yet come. When I found myself recovering, and felt that I must soon leave my sick room, and mingle with the world, I trembled, in view of the thousand dangers that surrounded me. Sin appeared exceeding sinful, and I earnestly prayed for full salvation; for I could ask for nothing less than this. I now discovered that there was a strange inconsistency between my belief and prayers: for while I asked to be saved from all sin, I denied that such a state was attainable in this life. This inconsistency, for a time, gave me considerable uneasiness; but being ignorant of the nature of Christian Perfection, and having no means of gaining instruction on this point, except from the Bible, which I unhappily overlooked, I substituted angelic perfection in its stead, which I at once concluded could not exist on earth. From this period, I was enabled, by the grace of God, to live more devoted to his service; yet I was far, very far from what God required, and what I ought to have been. This I often felt deeply; and while groaning under the bondage of sin, I looked forward with joyful anticipation, to the time when the silver cord should be loosed, and my freed spirit should become an inhabitant of the realms of perfect purity and holiness.

In the autumn of 1837, while conversing with a Christian friend respecting my conflicts with inbred sin, I expressed my belief that I should never, in this life, gain a full triumph over all my spiritual foes. In reply, she alluded to the doctrine of Christian Perfection. A ray of hope now broke in upon my soul, and I eagerly inquired if she believed in this doctrine. She replied that she could not say that she fully believed it, nor could she deny its truth. That night, while seeking divine instruction, the following passages were deeply impressed upon my mind: "Sanctify them through thy truth. Thy word is truth." John xvii. 17. "And the very God of peace sanctify you *wholly*: and I pray God your whole spirit, soul and body be *preserved blameless* unto the coming of our Lord Jesus Christ." 1 Thes. v. 23. The inquiry arose, would Christ ask any thing not according to the will of the Father? It was suggested that the petition might be answered at or near death. But St. Paul's prayer, "*And preserve you blameless*," seemed to convey the idea that some time was to intervene between sanctification and death.

I continued seeking for light on this subject, when one night, after a severe struggle with unbelief, I covenanted with the Lord, that if He would keep me from all sin through the next day, I would then believe that such a state might be enjoyed on earth. All was now calm. I arose in the morning, in the same peaceful frame of mind, and at the close of the day, I could not but acknowledge that I had enjoyed something to which I had ever before been a stranger. An incident occurred which, at any other time, would have excited feelings of anger; but it did not in the least disturb the deep quiet which reigned within. The time had arrived for me to fulfil my covenant promise. But alas! unbelief triumphed; and I desired another sign, which was, the continuation of this full salvation for one week. I

thought this manifestation of saving grace would put the doctrine beyond any farther doubt. But I had had sufficient evidence. I had persisted in unbelief, and my request was not granted. My sins now rose before me in dread array. It seemed as if there was not virtue enough in the expiatory blood of the covenant, to cleanse a soul so deeply stained with sin as mine. When called upon to engage in any of the active duties of religion, the almost overwhelming sense of my sinfulness would rest upon me with awful weight. I dared not approach the throne of grace with that holy boldness, and hold that near communion with God which I was wont to do; for it seemed as if God would spurn me from his presence.

“ He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.”

Satan was busy, presenting the most distressing temptations; one of which was the fear of being left to total apostacy. After laboring under this dreadful apprehension for several weeks, I read John xvii. 12. “Those that thou gavest me, I have kept; and none of them is lost but the son of perdition; that the Scripture might be fulfilled;” when I was enabled to repel the temptation. As I had been seeking for higher attainments in holiness, I wondered much that God should withdraw the light of his countenance, and leave me in such darkness and distress. In answer to this query, Satan suggested that I had been unthankful for past blessings, and had asked for more than God had ever designed to bestow upon his children in this life. I accordingly strove to retrace my steps, and regain my former enjoyment. But here I was met with the suggestion, that it was vain for me to cry for mercy. For two weeks, I was in a state bordering on despair; when, conversing with the Rev. Mr. —, I was convinced that this fear to approach the throne of grace was a device of the devil, and was encouraged to press my suit to the mercy seat. In pursuing his advice, I obtained considerable relief. My mind, however, still remained dark respecting a full salvation. For two years, I continued alternately hoping and fearing, being unwilling to express my feelings to my Christian friends, knowing that the doctrine was not generally received by our church. One Sabbath in November, 1839, while pursuing this subject, I felt a desire to converse with some one who believed in this doctrine. Unexpectedly, a Methodist preacher called a few days after, of whom I asked an explanation of Eccl. vii. 20. “For there is not a just man upon earth, that doeth good and sinneth not.” This and other passages, he explained as referring to the natural man. One great obstacle was then removed. The next difficulty that presented itself was, that the doctrine savored of self-righteousness. In perusing the journal of a Methodist sister who enjoyed this blessing, I found that humility was a plant that could flourish in the heart of a sanctified Christian. The “Guide” being placed in my hands, served to throw additional light on the subject, and I was soon enabled to believe on Christ as “able to save to the uttermost all those who come to God by him.” I no sooner believed than my purpose was formed to obtain this great salvation; for I believed it was not only a *full*, but a *free* salvation.

Some time after this, while groaning under the burden of sin, and crying to God for full salvation, believing “that this was his will, even my sanctification,” my

heart was melted, in view of the great goodness of God toward such hell-deserving creatures. I lost sight of my own sinfulness, in contemplating the infinite love of God in Christ Jesus. I had not long remained in this frame of mind, when it occurred to me that this was that for which I had so long sought; but like Naaman, I had looked for some great thing, and thought this could not be the much wished for blessing. But again the conviction forced itself upon me, that my sins were indeed forgiven, and I cleansed from all unrighteousness. When I yielded to this conviction, I was filled with great joy. I seemed to be in a new state of existence; the change being as great as at the time of my conversion. I could only wonder, admire, and adore. Being in feeble health, I soon feared that this great joy was wasting away my strength. I strove to restrain my feelings; but it was like impeding the progress of a stream, whose waters rise and swell, till, leaping every barrier, they proceed on their course with increased rapidity. After remaining in this frame of mind for two weeks, feeling but little of the tempter's power, I was strongly tempted to attribute my exercises to mere animal excitement. It seemed too much to believe, that one so vile could be saved from all sin; and I was on the point of resolving to live as near to God as possible, but say nothing of perfect love. In this trying hour, this promise was verified: "But God is faithful, who will not suffer you to be tempted above that you are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. I came off conqueror, and more than conqueror; in that my evidence was brighter than before. Since that time, my peace has been as a river, each trial only serving to strengthen my faith. On that grace which has hitherto sustained me, I rely for the future. It is wondrous grace, that has opened my blind eyes. While contemplating what God has wrought, I am wrapt in astonishment, that a Being infinitely glorious in all his attributes, should stoop so low, to redeem one so utterly unworthy. With David, I am ready to exclaim—"What is man, that thou art mindful of him; and the son of man, that thou visitest him?" Ps. viii. 9.

Permit me to add, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify" of Christ, as one "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Had I searched the Scriptures, under the guidance of the Holy Spirit, I could not so long have remained in ignorance on this most prominent doctrine of the cross. Seek to obtain the righteousness which is by faith. "Draw near with a true heart, in full assurance of faith." Claim those "exceeding great and precious promises;" and "all are yours, and ye are Christ's, and Christ is God's."

A CONGREGATIONAL SISTER.

Chelsea, Vt. April 20, 1840.

For the Guide to Christian Perfection.

BRO. MERRITT,—I sit down just to say, for the encouragement of your worthy undertaking, that the "Guide" has been greatly serviceable to the cause of religion in the city of Bangor. It serves to fix the attention of Christians upon the subject of holiness. It awakens an interest in the doctrine, by relating the expe-

rience of those who enjoy it. The fact that ministers and members of other denominations are imbibing the spirit of Christian holiness, is peculiarly encouraging to the friends of pure religion. And notwithstanding their peculiar education, and the influences under which they have been reared,—when their hearts become moulded to the form, and filled with the spirit of this doctrine of perfect love, all differences vanish, and both we and they speak and think the same delightful lesson.

The "Guide" will do good with other denominations. I have been convinced of this assertion, by my observation of its influence in this city. Ministers and people are much in favor of a proper exhibition of this doctrine.

Go on, my dear father, in the name of the Lord. Diffuse the spirit of the gospel far and wide. My whole soul beats in unison with your design. I would do all in my power to second your labors. I can only say, in the words of an immortal poet,

"May you *late* return to heaven."

I shall endeavor to scatter as many as possible of your publication in this section; and in the mean time remain

Most affectionately yours,

B. F. TEFFT.

For the Guide to Christian Perfection.

It is now about nine years, since I received the pardoning grace of God. I had a sufficient evidence that my sins were forgiven; and for a while, contented myself, as the great mass of professors do, with a general intention to serve God, and a comfortable hope of Heaven.

About a year after I received justifying grace, I had a long confinement by sickness, in which I had much opportunity for self-examination and prayer. I then revolved in my mind the great subject of full salvation; and inquired of myself, whether it would not be well for me to be a whole-hearted Christian.

One morning, while arranging my chamber, I sung, as by accident, the following words:

"O what shall I do, my Saviour to praise?
So faithful, so true, so plenteous in grace;
So strong to deliver, so good to redeem
The weakest believer that hangs upon him."

In a moment, my neglected and forgotten Saviour appeared to be with me. A voice was spoken to my heart. How have you lived? Where is your love to me? I have brought you through hidden dangers, toils, and deaths; but where is your gratitude? Where is your devotion?

I felt the kindlings of repentance. I cherished them. I sought opportunities for prayer and meditation. I searched the word of

God; especially the instructions of our blessed Saviour to his disciples, in the last chapters of John. I prayed to God to enable me to give up all. The choice was then distinctly laid before me—to bear but few crosses, do but little good, enjoy but little of the presence of God, and run the risk of wholly backsliding from him,—or to be led fully by His Spirit, contribute to the great work of salvation, enjoy heaven and glory in my soul, and a blessed assurance of everlasting rest at his right hand. Through infinite mercy, I chose the latter. I now endeavored to bring every object of affection, however dear—my husband, my child, my earthly prospects—and lay them upon the altar. Last of all, beloved self was to be given up. This I found to be by far the greatest work. To break with the world—with formal professors—with dear friends—to have them consider me ungrateful—unreasonable—without natural affection—not fit for society—a poor, gloomy fanatic. These, and many other painful sacrifices, (for I was assured if I would live godly in Christ Jesus, I must suffer persecution,) were indeed a crucifixion. But I concluded rather to incur the displeasure of my friends, and show them, by my life, that there was a divine reality in religion,—than to keep peace with them by conforming to their spirit, and have them stumble over me into everlasting despair.

As I made the full surrender, a divine peace and security overspread my soul. The noise of the world, of self, and of sin, were gone; and a divine conversation seemed to be carried on in my heart, which no external circumstances could interrupt.

In making this communication, I think my sole desire has been to glorify my Heavenly Father, in speaking as a living witness of his great salvation. If I can in the least contribute to this, I shall be happy to write as I have opportunity.

C—A.

MR. FITCH'S THIRD LETTER.

The Rev. Mr. Fitch has addressed another communication to the Presbytery of Newark, from which we make the following extracts. The arguments embodied in them, are worthy the consideration of all Christians.

Paul, in his defence before Agrippa, declares, that the Lord who met him as he was journeying toward Damascus, sent him to the Gentiles commissioned as follows:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me." The Apostle, therefore, regarded himself as commissioned to preach the doc-

trine of sanctification by faith in Christ. In perfect consistency with this doctrine which he was commissioned to preach, he prayed for the Thessalonians, that "the very God of peace would sanctify them wholly, and preserve their whole spirit and soul and body blameless, to the coming of Christ," and declared, "faithful is he that calleth you who also will do it."

Like the Apostle Paul, I have felt called on to preach the blessed doctrine of sanctification by faith in Christ; and have declared that he is faithful to sanctify wholly all who exercise faith in Christ for that blessing; a blessing which every Christian so greatly needs.

For so doing, however, I have been thought by my Presbytery to be unsound in the faith. They would have the same reason to consider me unsound, for preaching forgiveness of sins by faith in Christ, as for preaching that men may be wholly sanctified by faith in Christ. But it is declared, that no man can know that he is wholly sanctified, and therefore that none ought to say it. They might as well say that no man can know that he is forgiven, and therefore ought not to say it.

Forgiveness and sanctification rest on the same ground, viz Christ's atonement,—they are received in the same way, i. e. by faith in Christ; and the evidence of them is the same, viz. "the love of God shed abroad in the heart by the Holy Ghost." The evidence of sanctification, however, is far more clear and satisfactory to the Christian who enjoys it, than the evidence of forgiveness, because the sanctified soul is conscious of enjoying far greater manifestations of the Redeemer's love, in connection with his faith, than he who has been only forgiven. He who is sanctified is conscious of loving his Redeemer with an undivided heart, and of hating every thing that is opposed to him. I have been told, that no man could love God with a perfect love, unless he loves God as much more than himself, as God is greater than himself. Of course, then, as God is infinitely greater than himself, his love, to be perfect, must be infinite. But this is love which neither man nor angel will ever be able to exercise, because men and angels must for ever remain finite beings. There can be nothing infinite in connection with created beings, except infinite duration of coming existence, and the endless, and in this sense infinite consequences and deserts of their actions. Perfect love is such love as our utmost powers are capable of exercising. This is just what the law of God requires, when it says, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength:" and this moreover, is just what God has promised to enable us to do when He says:—"I the Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soul." This promise of God, like every other, is "yea and amen in Christ, to the glory of God by us," i. e. sure of fulfilment, like the promise of for-

givenness, to all who trust in Christ for it—and hence, forgiveness and full sanctification are thus coupled together, and placed on the same foundation by the Apostle John:—"If we *confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Is it asked, when a man's sins are forgiven? The reply is easy, viz.—when he exercises faith in Christ to that end. Is it asked, when a man is "cleansed from all unrighteousness?" or in other words, wholly sanctified?—the answer is equally plain, viz.—when he exercises faith in Christ to that end.

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I am fully aware that the Presbytery feel that they can give no countenance to views of truth which I believe to be vitally important to the growth of piety in the Church of Christ, and without which I have no expectation that the world ever will or can be converted to the religion of the cross. You have declared these views of truth to be great and dangerous error, and admonished me to desist from preaching them. This I could no more do, than I could wilfully become a traitor to him who has bought me with his blood.

What is the secret of Holy Living, and how shall the church of a crucified Saviour become in the highest degree conformed to his moral image, so as to shed the clearest and broadest light before a benighted and perishing world, are questions of more importance, in my view, than any other which now demand the attention of those who profess to follow the Redeemer.

No Christian, surely, will deny that the church needs purity of heart.

I suppose that no Christian will deny, that for this purity of heart we are to look to the Lord Jesus Christ; since "we know that he was manifested to take away our sins," and "whosoever abideth in him sinneth not."

It is a settled point, in my apprehension, that the Christian will no more save himself from sin than from hell.

I suppose no Christian will deny, that it is our privilege to look to Christ to save us from sin, since his name was "called Jesus, because he should save his people from their sins."

The question then arises, from how many of our sins may we ask Christ to save us? I believe it to be the practice of all Christians to pray that they may be redeemed from all iniquity, and I suppose all will see that it would be greatly inconsistent to ask for less. It would doubtless strike us with great surprise, to hear a Christian beseeching his Saviour to save him from some sins, and leave him to the commission of others. If, then, it is right and consistent for us to ask our Saviour to redeem us from all iniquity, is it not right for us to expect that he will answer our prayers? In my view it is mockery, to ask

of God in prayer, that which we may not expect him to grant. I can make nothing less of it than rebellion against God, to ask him to do for me what I have reason to believe is contrary to his wise and good designs, and which he therefore ought not to do. If, therefore, it is right for me to pray that I may be saved from all sin, it is right to pray in faith, and to expect my Saviour to do for me the very thing I ask. To my mind it is perfectly plain, that Christians ought either to cease praying to be saved from all sin, or else expect that their prayers will be answered. If, as some say, it is for the good of the Christian to commit some sin while he lives, then let him pray to be left to the commission of just as much sin as will be for his good; or if, as some say, it is for the glory of God that the Christian sin while he lives, then let him pray to be left to the commission of just as much sin as will be for the glory of God; and let him cease to pray for that which he does not believe would be for his own good, or his Maker's glory. But perhaps for the sake of consistency, such a Christian might say, that he neither asked nor expected Christ to save him from sin till at or near the close of life. Then let him always remember, when he prays to be kept from sin, that he ought not to expect or ask it till death, and let his public and social prayers always express what he means; that others may understand him. I believe that I am fully authorized by the Bible to ask and expect that Christ will save me from all sin.

When the Apostle Paul, in his 1st Epistle to the Thessalonians, records the prayer: "The very God of Peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" he adds, "faithful is he that calleth you, who also will do it." In the chapter containing this text, Paul had been speaking of the time when Christ shall come to judge the world. He therefore declared that God was faithful to sanctify the Thessalonians wholly, and to preserve their whole spirit, and soul and body blameless until Christ should come. Will it be said that Paul did not intend to convey the meaning, that God was faithful to do this until their death? And shall we regard the Apostle as praying that the bodies of the Thessalonians might be preserved blameless after they were dead, and gravely asserting that he who called them was "faithful to do it." How gross the absurdity! The Apostle, therefore, was most manifestly praying, that the whole spirit and soul and body of the Thessalonians might be preserved blameless while they lived; and it was that which he declared God faithful to do.

This is what I ask God my Saviour to do for me, and this I believe him faithful to do; and I say to other Christians that they are authorized to pray for the same thing, and to "judge him faithful that hath promised."

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It is a common, and if I mistake not, a universal thing in Presbyterian and Congregational churches, for the members to be required, when they unite with the church, solemnly to covenant in something like the following terms: "To this one God, Father, Son and Holy Ghost, you do heartily give up yourselves in an everlasting covenant to love and obey him. You promise, that by the aid of the Divine Spirit, you will adorn your profession *by a holy and blameless life*. You promise, that 'denying ungodliness and every worldly lust, you will live soberly, righteously and godly,' 'holily, and unblameably, and unproveably.' That you will walk in all the commandments and ordinances of the Lord blameless."

It will not be denied, that persons who connect themselves with the churches of which I have spoken, do pledge themselves in solemn covenant, to live free from sin. And yet if these persons should say, that they believed that by coming boldly to the throne of grace, for grace to help in every time of need, they were enabled to fulfil their covenant "to live holy and blameless lives," to "deny ungodliness and every worldly lust, and to live soberly, righteously and godly," and to "walk in all the commandments and ordinances of the Lord blameless," that by the help of the Holy Spirit, received through faith in Christ, they did fulfil all that they had covenanted to do, you would hold them up as advocates of great and dangerous error, and warn your churches to avoid them.

To me it appears a most glaring inconsistency, that Christians should be required to pledge themselves, as many do, before God, angels and men, to do that which they are told it is great and dangerous error for them to expect to do; to take upon themselves solemn obligations, and then be branded as errorists and dangerous men, just for believing and saying, that by the grace of God they do fulfil the covenant which they have solemnly made. It seems to me, that candidates for church membership should no longer be called upon to pledge themselves to that which they cannot expect to do, without expecting to become unsound and dangerous men.

I know that you cannot fail to see the inconsistency of expecting persons publicly professing godliness, to pledge themselves to any thing less than "by the grace of God to lead holy and blameless lives." Is it not, then, a monstrous absurdity, to call them unsound in the faith, for believing that, by the grace of God, they may and do fulfil that which they cannot consistently refuse to covenant that they will do?

Another great inconsistency into which you are betrayed by the views which you entertain, is that of exhorting and urging your people to that which you have no expectation that they will do, and which they cannot think they perform, without becoming in your eyes deluded and dangerous men. Since publishing my views of sanctifi-

cation, I was at a meeting of the ministers and elders of your Presbytery, where I heard several exhortations and several prayers. At the close of the meeting, a minister of your body said to me, "After all, we are obliged to exhort and pray just according to your views." Such is the fact. You exhort your people entirely to renounce the world, and to love God with all their hearts, and to walk before him and be perfect; and then you pray that the Holy Spirit may be given them to that end: but if one of your people should tell you that he really believed, that by the grace of God he did live as you exhorted him to live, and prayed God to enable him to live, you would at once call him a deluded man, and set him down perhaps as a reckless fanatic. The truth is, your people are so trained as to know, that you do not expect them to do, what you earnestly, and often forcibly and eloquently exhort them to do; and that when you earnestly and devoutly pray that they may have grace to enable them to do these things, you have no expectation that your prayers will be heard: and moreover, such is the state of things in your churches, that if they should really suppose that you fully expected them to live as you exhort them to do, and as you pray that they may, they would think at once that you had run into the wildness of fanaticism, and that it would be no longer safe for them to listen to your instructions. With my present views, I can no longer rest in such a state of things. I wish to speak only the things I mean; to exhort my hearers to that only which they may reasonably be expected to do, and to pray in their behalf for that only which I may consistently expect God to bestow upon them. How can I otherwise give heed to the injunction of Christ: "Beware of the leaven of the Scribes and Pharisees, which is hypocrisy." When I exhort men to love and serve God with perfect hearts, and to lead holy and blameless lives, I would have them understand, that all this, by the grace of God, they may and ought to do.

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Another evil of your views is, that they keep you and your churches, no small part of the time at least, in a state of spiritual darkness, and great destitution of joy in God. That both your ministers and churches, are, much of the time, in such a state, you will not, I think, deny. But Christ says, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Again—"I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." I am fully persuaded, from the experience of nearly my whole life, that the great secret of "living the life we now live here in the flesh by the faith of the Son of God," is neither taught nor understood in the great majority of your churches. Hence the

sudden relapse into a state of lukewarmness after seasons of revival. Your churches need to be taught to eat the "living bread which came down from heaven," and to ask of Christ that he may give them "living water to drink, which shall be in them a well of water springing up into everlasting life." This they will never learn, until they learn that Christ was manifested to take away their sins, and that it is their privilege so to abide in him that they sin not; and that he is faithful to sanctify them wholly, and to preserve their spirit and soul and body blameless unto his coming. I can testify to you, from my own experience, that there is such a thing for the Christian, as having his "peace as a river, and his righteousness as the waves of the sea." Such a thing as being abundantly satisfied with the fatness of God's house, and being made "to drink of the river of his pleasures." Such a thing as having "the peace of God that passeth all understanding, to keep his heart and mind through Christ Jesus, and to rejoice with joy unspeakable and full of glory." All this will be enjoyed by those who believe all the promises of God to be yea and amen in Christ, unto the glory of God by us, and who faithfully study these promises, and fully rely on Christ for their fulfilment. But I need not enlarge. My views of relying on the Lord Jesus Christ for sanctification are sufficiently before you. In consequence of them, I must submit to be regarded, by those whose good opinion I should greatly value, if I could have it without displeasing God, as an unsound and dangerous man. But I am a servant of Jesus Christ, and I bless his name, that through his grace it has become my choice to please him, though in doing it I should be obliged to displease the whole world; and I know that the time will come, when you and the whole world will see, that I have not mistaken my duty to my Saviour, by laboring among men, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them *which are sanctified, by faith that is in Christ.*"

Yours in Christ Jesus,

CHARLES FITCH.

Newark, April 16, 1840.

Since the foregoing was in the hands of the printer, my feelings have been not a little interested, in reflecting upon the efforts which are made by those who oppose the doctrine of entire sanctification by faith in Christ, to exalt the law of God. I have noticed some recent remarks on that subject, from the editor of the New York Evangelist. Now I would say to that dear brother, and to every other Christian engaged in the same work, the Lord speed you, in every effort you make, to magnify the law, and make it honorable. It is better that heaven and earth should pass away, than that one tittle of

the law should fail. Make the law of God just as great, and just as good, and just as glorious as you can. A sanctification which is gained by taking anything from the purity and excellency of God's blessed law, is by no means that purity of heart which the Christian needs, either for his own good, or for the glory of his Redeemer.

But I would also say, when you have made the glorious law of God every thing that it *can* be, or *ought* to be made, just admit that the provisions of God's grace are coextensive with the requisitions of the law. Does the law say, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind?" The promise says, "I the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayest live;" and this promise, like every other promise of God, "is yea and amen in Christ, to the glory of God by us." The apostle Paul also teaches us, that what the law of God could not do for us, through the weakness of our flesh, God has done by "sending his own Son, in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

The new and better covenant, also, of which Christ is the Mediator and Surety, says: "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Hence Christ said, "THIS IS MY BLOOD OF THE NEW TESTAMENT," and that blood "*cleanseth us from all sin.*"

Let the law of God be magnified in all its excellency and glory; but let not the riches of God's grace be dishonored, by an attempt to show that they are not equally great and glorious and extensive, with all the *full* requisitions of the law.

I would here ask, How is God glorified, by an attempt to show that his law is so glorious, that the exceeding riches of his grace are not sufficient to bring us into obedience to it? Or in other words, how is God glorified, by an attempt to show that He is so good, that His grace in Christ Jesus, will not enable us to love him with all our hearts? I can, with all my heart, rejoice in having the law of God magnified, if while hungering and thirsting after conformity to the righteousness of that law, I may be permitted to hear my Saviour say, "Blessed are they which do hunger and thirst after righteousness, *for they shall be filled.*" But when I am told that the law of God is so good that his grace will not bring me into conformity thereto,—it is like saying to my hungry, famishing soul, here is excellent food, the very food you need; but it is so excellent, that you may not expect to be permitted to eat it.

I would again ask, what glory is given to God, or what good is done to man, by saying that God has made a law so glorious, that it surely will not be obeyed.

Say that God has made a law incomparably excellent, magnify it by all the powers of language, and then say that the exceeding riches of God's grace in Christ Jesus are fully commensurate with all that the law requires, and you then present to the ruined soul of man, a salvation just adapted to all the exigencies of his fallen state. It is in applying such a salvation to our souls, that our blessed Saviour "is able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us." In doing this, "He is faithful to sanctify us wholly, and to preserve our *whole spirit and soul and body blameless to His coming.*" It may be said that all this shall be done for men, but never in this life. But how can He who hath called be "faithful to sanctify us wholly, and to preserve our *whole spirit and soul and body blameless to the coming of Christ,*" but by bringing us, in this life, into full conformity to his law—or in other words, by fulfilling His own promise in this life. "The Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." He whose heart is thus circumcised, is truly alive to God. He has found Christ the resurrection and the life to his soul, by relying on Christ by faith to have his heart circumcised to love the Lord his God with all his heart and with all his soul.

Great, then, and glorious, and exceeding broad, is the law of God; it is truly the end of all perfection, as the Bible declares; but thanks be to the name of God, that equally great, and glorious, and extensive, are "the exceeding riches of his grace in Christ Jesus." Herein is full salvation for ruined man.

"O! for such love, let rocks and hills
Their lasting silence break:
And, all harmonious, human tongues
The Saviour's praises speak."

I know that this view of things makes the salvation of Christ great and glorious. Such the Bible every where represents it to be; and that all of which I have here spoken, is none too much to expect, I learn from the declaration of the Apostle in 2d Cor. ix. 8. "And God is able to make all grace abound toward you: that ye always having all sufficiency in all things, may abound to every good work."

C. F.

We copy from the Oberlin Evangelist the following Address to "Old Professors," because the subject is very important to all Christians; and because the carrying out of the principles here recommended, should be the practical result of Holiness.

If all who now profess the religion of Jesus, should love God with all the heart, and their neighbor as themselves—what would be their example and their labors; what the number and character of their converts—are questions which should be written in the heart of every Christian, in characters of living fire.

TO THE PROFESSORS OF RELIGION WHO WERE MEMBERS OF THE
CHURCH PREVIOUS TO THE LATE GREAT REVIVALS.

BELOVED BRETHREN AND SISTERS:

In the last volume of the Evangelist, I addressed several letters to the converts of the recent great revivals. Among other things, I pointed out to them some of the reasons why they had not grown more in grace. I then designed long before this time to have addressed you upon the subject of your influence over those converts, but have been prevented hitherto by the pressure of multiplied duties.

And now, beloved brethren, permit me, in the bowels of Jesus Christ, to approach your consciences and your hearts upon this subject. In some places it has been somewhat common, for the old professors to complain of the spiritual state of many who were hopefully converted in those revivals. And I have no doubt there has been much reason for complaint. But, beloved, let me inquire how much of the guilt of their present state lies at your own door? What, as a matter of fact, has been your real influence over them? It must have been great, at all events, either to make them better or worse; to encourage and press them forward, or to depress, discourage, and hinder them in their Christian course.

When they were converted in the midst of you, they were like new-born infants, thrown into your arms as nursing fathers and nursing mothers, to watch over, nurture, and guide in the paths of life. Now have you not these responsibilities, and what account can you give of the manner in which you have treated these young children of God? It is probable you will not deny that you were bound to exercise as much watchfulness over them as if God had really committed to your care a company of children in a state of infancy, to train up in the nurture and admonition of the Lord. Now suppose there had been committed to you the training up of a great number of children, and you had paid very little attention to them—suffering them to go where they listed, by day and by night—to choose their own employments, books, associates, and amusements, and to spend their whole time according to their own inclinations, with very little counsel or reproof administered by you. And suppose they had, as would almost certainly be the case, fallen into temptation, and the snare of

the devil, and become any thing but what was desirable. Now suppose that you had been under oath and solemn covenant engagements, entered into in the house of God, over the broken emblems of the dying body and shed blood of the Lord Jesus Christ, to watch over them with all fidelity and tenderness, to seek their purity, peace, and edification. And notwithstanding, you had conducted towards them as in the case I have supposed above. Now who can describe, or even conceive, the guilt of such persons, under such circumstances? And if these children should become vagabonds, and outlaws, and pirates, and every thing that is injurious to themselves and to their country, who would not hold you, in a great measure, chargeable with these results? And now suppose that, under such circumstances, instead of blaming yourselves, you should complain of them behind their backs, and talk among yourselves of the state into which they have fallen; would not such conduct in you be regarded as an instance of almost unparalleled depravity?

Now, beloved brethren, I suppose that a great many of the converts of these revivals, have, notwithstanding the pernicious influence of some of you, stood as high in point of spirituality, as any members of your churches. They have been led by the grace of Christ, against all the untoward influences that many of you have exerted over them, to maintain a life of comparative engagedness and zeal in the cause of Christ. Others of them have been discouraged, and stumbled, and finally have been turned back by the tide of influence poured down upon them by the example and instruction of old professors of religion.

And now let me inquire, have you not taught them, either by precept or example, or perhaps both, that they must expect to backslide, and become cold in religion?

Have not your worldly spirit and temper, your carnal and sensual lives, been the most impressive lessons that you have or could inculcate upon them, to lead them to backsliding and spiritual death? Nay, have you not expressly taught them that they must expect to backslide? A brother is with me now, who says the first thing told him after his conversion was, that he must expect to backslide, and lose the peace of God which then filled his soul. And this was by an aged man, who had been for years a Christian. For weeks, this was the great lesson inculcated upon him, and it finally contributed, in a great measure, to draw him away from God, into a state of backsliding and sin.

Let me ask again, have you sought out young converts, and conversed with them often upon spiritual subjects? Have you encouraged and strengthened them in the service of God, and warned them against temptation?

Have you earnestly and affectionately inquired into the detail of

their lives, into their business operations, and after their books and associates?

In short, have you looked narrowly into those influences with which they are surrounded, and faithfully pointed out and warned them against whatever might naturally lead them astray?

Have you daily made them the subject of prayer?

Have you carefully attended all the prayer meetings yourself, and taken pains to ascertain who among them attended such meetings, and who staid away? Have you gone anxiously, but kindly and often to those who staid away, and inquired into the reason?

Have you taken the alarm, at any indication of backsliding among them, and done your utmost to reclaim and save them from injuring the cause of Christ?

Have you been careful that all your influence and example should be such as would naturally have a salutary and heavenly influence over them?

Have you exhibited that deadness to the world, its riches, honors, amusements, friendships, and opinions, which you know they ought to exercise?

Have you carefully copied the example of Christ, who says, "For their sakes I sanctify myself, that they also might be sanctified through the truth"?

Have you avoided all parties of pleasure which you think Christ or an Apostle would have avoided. Have you abstained from all those things and ways which had a natural tendency to divert them from walking with God?

Or have you, on the other hand, done the very things which have seduced them from the paths of holiness, and been the means of bringing them into the very state of which you complain? I hear that some of you have attended wine and card parties; that you have been deeply engaged in party politics; and have entered deeply into the speculations of the day, and in many respects have done all that was calculated to stumble and destroy the infant piety of young converts.

Now, my beloved brethren, I would get down at your feet, and humbly beseech you to look at your responsibilities and guilt in these things. When young converts read this letter, will not their minds revert to many of you as the instruments of their deplorable downfall? They may be too much hardened at present to deplore deeply their state, or very sincerely or deeply to blame you. But do let me inquire what you think will be their views of your influence, if God, in mercy, should ever reclaim them from their backsliding? Will they not look with as much abhorrence and indignation upon your influence over them as they would upon the influence of Satan himself?

And now, my brother, my sister, have you not much to do to

counteract the bad influence you have exerted over them? Have you not a mountain weight of sin to repent of, and confess to God and to them, in this matter? Is it not your bounden duty at once to take up the stumbling blocks out of the way; to confess your dreadful breaches of covenant; to humble yourself, and cover yourself as with sackcloth and ashes in the sight of God and in their sight; deeply to mourn over your own sin, and over them as having been led astray by you? Do you not know, do not they know, do not the world around you know, and does not God know, the vast amount of evil influence you have exerted over them? And do you ever expect to be forgiven, without confessing and forsaking this iniquity? They have naturally regarded you as fathers and mothers in Israel. Your example has had the influence of that of parents over children.

And now, beloved, are you acquainted with the real spiritual state of these converts in your midst?

Will you not go to them and honestly inquire what influence your example has had over them? Will you not beg of them to be candid, and frank, and tell you the real truth in the case? Will you take up the subject seriously, and inquire on your knees before God, what has been the moral tendency of your deportment and spirit, and manner of life, in its bearings upon their piety?

And let me ask again, have not the efforts of your pastors and religious teachers been, in a great measure, counteracted and nullified by a spirit and temper in you that has been the direct opposite of that inculcated by them?

At present, I will say no more upon this subject, but leave these questions and suggestions to be deeply pondered by you, and will go down upon my own knees, and beg of God to search out the deep foundations of your heart upon these subjects.

Will you also take this letter and retire to your closet, and read it upon your knees, praying and asking God to make an application of every sentence to your own heart?

Will you, my brother, my sister, do this honestly, earnestly, and repeatedly, until you get a knowledge of your own standing in the sight of God, upon this solemn subject? May the grace of our Lord Jesus Christ incline you to do it, and to His name shall be the praise.

Your brother,

C. G. FINNEY.

P. S. Will you, dear brethren and sisters, consider this letter as addressed to each of you by name; and will you hand it to as many of that class of persons to whom it is addressed as you conveniently can, and request them also to consider it as a private communication from me to them.

Yours,

C. G. F.

TO THE PATRONS AND FRIENDS OF THE GUIDE TO CHRISTIAN PERFECTION.

DEAR BRETHREN AND FRIENDS:—The Guide to Perfection has now reached the last number of the present volume. The work was commenced, and has been continued thus far, with fear and trembling. This was partly the result of poor health on the part of the editor, and partly of the vast importance of the subject. While our country is flooded with periodicals of every description of character, *Perfection* alone has few advocates, but many objectors. In these circumstances, an error, or false statement, might be attended with the most serious consequences to the editor and his readers.

The circulation of the Guide has been as great, all things considered, as we had reason to expect. Many have acted as agents for the work, and they have our thanks. Some have written for it; and to these, also, we tender our grateful acknowledgements.

Individuals have prophesied a short life to our periodical, it being difficult to furnish a sufficient variety of matter on one subject, to keep up an interest in it. But this will depend on the number and ability of those who contribute to its pages. The same objection might, some years since, have been made to a perpetual record of revivals. But this objection no longer exists. Nothing is hailed with so much joy as accounts of revivals. And the same would be the result, in case of a revival of the work of sanctification. Let these accounts be frequent and circumstantial. Let us hear from every part of the Lord's vineyard—what has been done, what is doing, and the efforts made to sanctify the whole church of God, together with a proper proportion of doctrinal and experimental matter, and we shall have a sufficient variety of the most important matter to make our work interesting. We are waiting, with some anxiety, to hear of meetings held with express design to revive the work of sanctification. The society meetings recognized in our book of Discipline, and known in many parts of our work by the modern name of General Class Meetings, might be very profitable if conducted so as to bear on this point. And there would be great propriety in using these meetings for this purpose; as this would not increase the number of meetings in the week or the month.

The partial effort that has been made in this cause, has been successful in a considerable degree. It is believed that no year of our existence as a church, has been as fruitful in sanctification as the past. In New York city, this work has been great. And it has pleased God to raise up many witnesses of the truth, and the power and glory of experimental entire sanctification in other places. Several of these are ministers of the gospel, of other denominations than our own, and will, no doubt, prove efficient auxiliaries in the work.

But while the circulation of the Guide has fully answered our expectation, it is different with the correspondence. And this is the more to be regretted, as the life of our periodical depends on a full proportion of original matter; and that matter is within the reach of our friends, who can hold meetings as above suggested, and forward the results for publication.

THE FUTURE PROSPECTS OF THE GUIDE.—These must depend on the mutual efforts of the publishers and the correspondents. Neither of these alone, can make

it live; but together, they can give it a prolonged and useful existence. We now ask our brethren, Shall the Guide to Christian Perfection live to bless the Church, and honor Christ; or shall it languish and die, and be forgotten? Who is willing for this? We should bear in mind that God called the Methodists with a high and holy calling, when they preached the doctrine of scripture holiness; and he sealed it with the baptism of the Holy Ghost. And as he has done, he will still continue to do. Only let us bear in mind, that all the great things our God has done for us, have increased our obligations to go on and abound more and more in this good work. And should we withdraw our hand, or stand still, He will give this honor to another people; and we may write upon our banners, "The glory has departed."

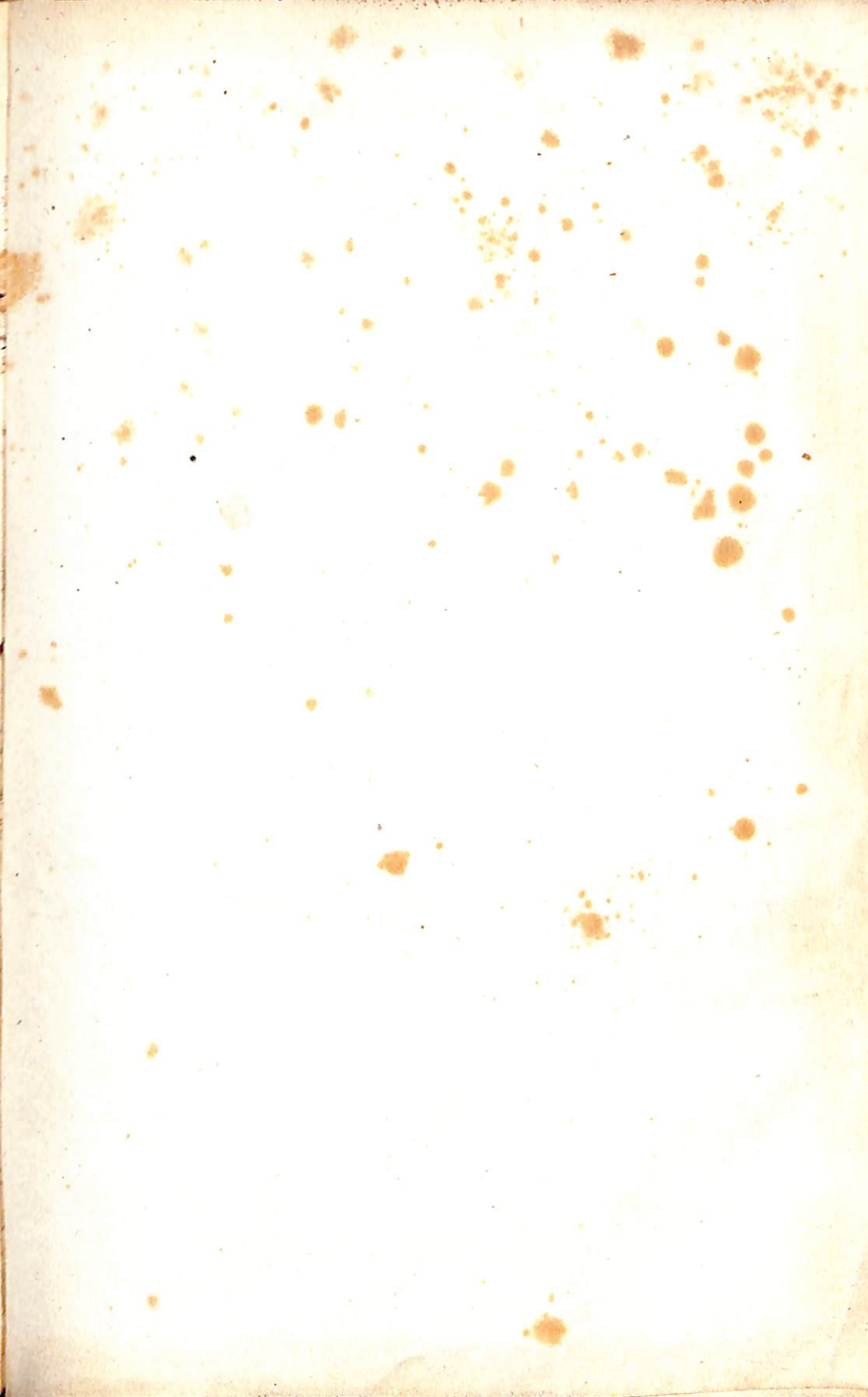
For the Guide to Christian Perfection.

PURITY OF HEART.

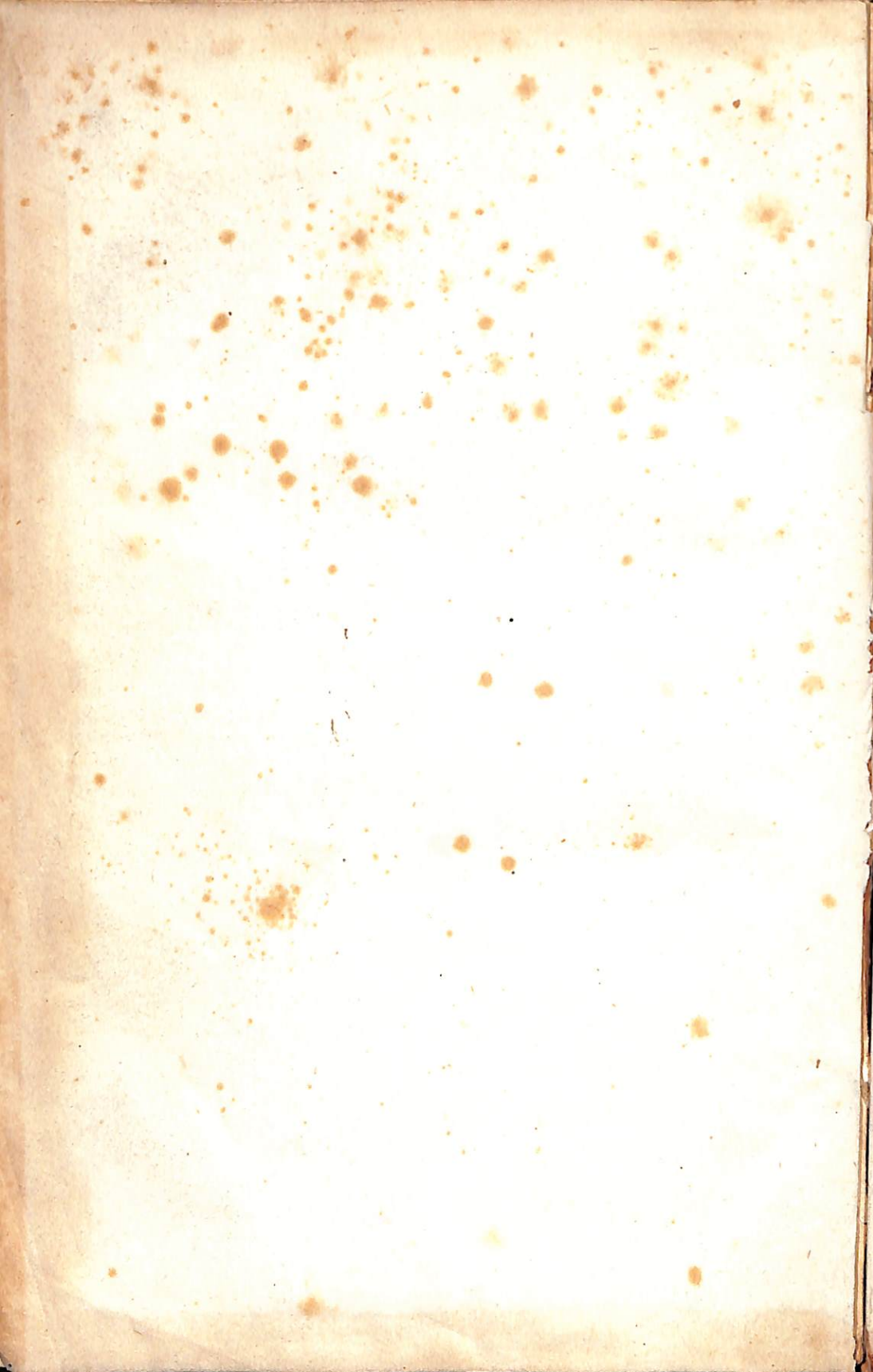
"Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than the snow.—Create in me a clean heart, O God, and renew a right spirit within me."—
Ps. LI. 2, 7, 10.

We pray for pardon; humbly we implore,
 When inquisition God for sin doth make,
 He would not lay transgression at our door,
 But save us for the blest Redeemer's sake.
 And we do well; but something more than this
 Becomes the children of the blessed Lord:
 To pray for purity, as well as bliss,
 From guilt, as well as pain, to be restored.
O make us clean within. Be that our prayer;
 O may that blood, which not in vain did flow,
 Wash us, and make the soul like mountain snow,
 And leave no spot, no stain, no darkness there.
 For Holiness, be that our fervent cry,
 And that no lingering shades upon our hearts may lie.

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